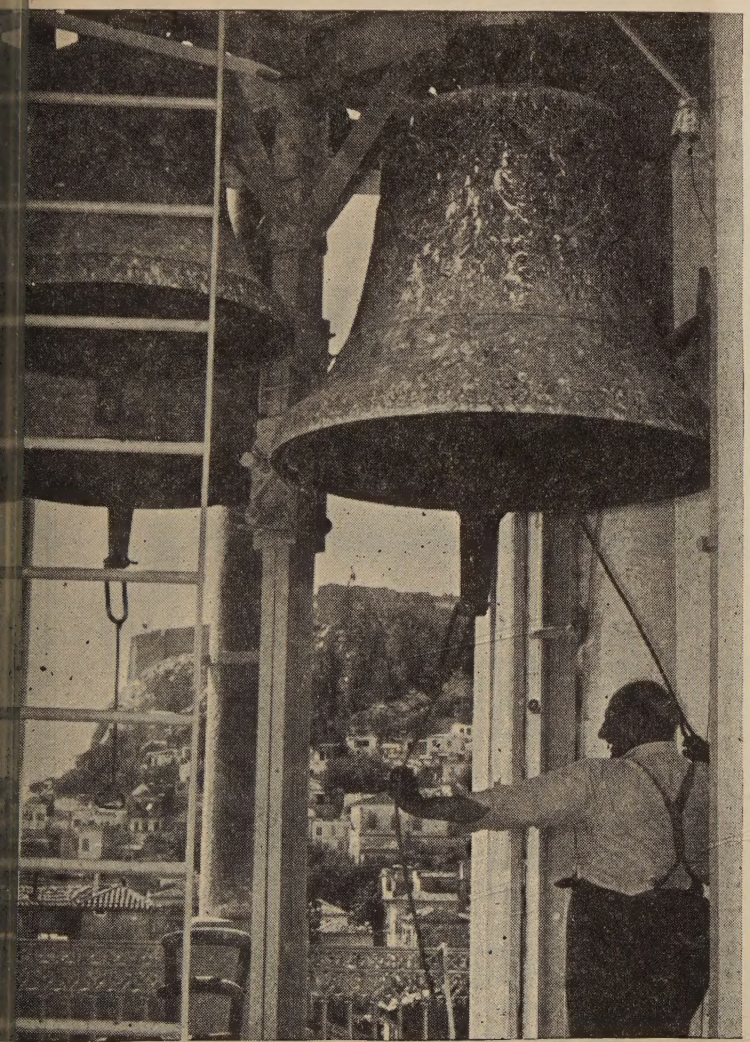
Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER



SEPTEMBER 6, 1955: A NIGHT OF TERROR AND TRAGEDY FOR THE GREEK ORTHODOX PEOPLE OF ISTANBUL. See pages 237—243.

"... I have visited Istanbul several times since 1932, but I was in no way prepared for the scenes that met my eyes last week. Mobs had ruled with terror for a night, leaving fear and sorrow in their wake. They visited destructions on churches, schools and cemeteries as well as thousands of shops, stores and homes. They destroyed property valued at over one hundred million dollars, but what was far more serious, they threatened the very existence of thousands of their fellow-citizens. . . . The Patriarch suffers very deeply under the overwhelming burden that has suddenly been placed upon him and his people. . . ."

(Extract from the report delivered by the Rev. R. E. Maxwell to the World Council of Churches)

Mourning echoes in the lands of Christians of the Eastern Orthodox faith. The sounding of church bells proclaimed a silent observation in honor of those who suffered in the recent anti-Greek riots that occurred in Istanbul and Izmir. Jews and Armenians also felt the wrath of violence.

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΑ'. ΟΚΤΩΒΡΙΟΣ—OCTOBER, 1955 ΑΡΙΘΜΟΣ 427

ΚΑΜΕΤΕ ΤΟ ΟΝΕΙΡΟΝ ΣΑΣ ΠΡΑΓΜΑΤΙΚΟΤΗΤΑ

ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

ΕΛΛΑΔΑ

ΜΕ ΤΟ T. S. S.

ΟΛΥΜΠΙΑ

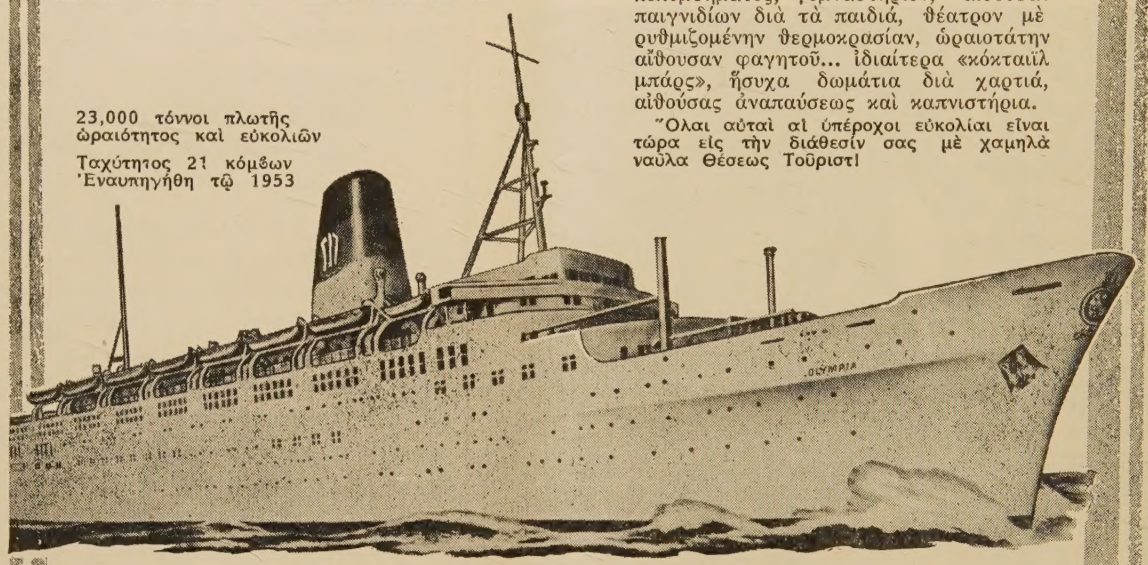
Τὸ νεώτατον καὶ ταχύτατον πλοῖον εἰς τὴν γραμμὴν Πειραιῶς... Τὸ πλοῖον «ΟΛΥΜΠΙΑ» εἶναι τὸ πρῶτον μέγα ὑπερωκεάνειον ποὺ ἐσχεδιάσθη ὑπὸ Ἑλλήνων δι' Ἕλληνας, ἀληθὲς ἀριστούργημα ναυπηγικῆς τέχνης.

Ἀπολαύσατε τὰς 24 ὡραιότατα διακεκοσμημένας αἰθούσας, 16 τῶν ὁποίων ἔχουν διατεθῆ διὰ τοὺς ἐπιβάτας Θέσεως Τοῦριστ... μὲ δεξαμενὰς κολυμβήματος, γυμναστήριον, αἴθουσαν παιγνιδίων διὰ τὰ παιδιά, θέατρον μὲ ρυθμιζομένην θερμοκρασίαν, ὡραιοτάτην αἴθουσαν φαγητοῦ... ἰδιαίτερα «κόκταιϊλ μπάρς», ἥσυχα δωμάτια διὰ χαρτιά, αἰθούσας ἀναπαύσεως καὶ καπνιστήρια.

Ὅλαι αὐταὶ αἱ ὑπέροχοι εὐκολίαι εἶναι τώρα εἰς τὴν διάθεσίν σας μὲ χαμηλὰ ναῦλα Θέσεως Τοῦριστ!

23,000 τόννοι πλωτῆς ὡραιότητος καὶ εὐκολιῶν

Ταχύτητος 21 κόμβων Ἐναυπηγήθη τῷ 1953



ΤΑΚΤΙΚΑΙ ΑΝΑΧΩΡΗΣΕΙΣ ΕΚ ΝΕΑΣ ΥΟΡΚΗΣ ΔΙΑ ΠΕΙΡΑΙΑ

Νοεμβρίου	4
Νοεμβρίου	30
Ἰανουαρίου	5
Μαρτίου	16

Σχεδὸν αἱ μισὲς καμπίνες θέσεως τοῦριστ ἔχουν μόνον δύο κλίνας, μὲ ἰδιαίτερο shower καὶ toilet. Ὅλαι αἱ ἄλλαι ἔχουν ζεστὸ καὶ κρύο νερό, ἱματιοφυλάκια καὶ πλεῖστας ἄλλας εὐκολίας.

Τὸ «ΟΛΥΜΠΙΑ» εἶναι πλοῖον ἰδικόν σας... Ἑλληνικὸν εἰς ἀτμόσφαιραν καὶ ὑπηρεσίαν, μὲ θαυμασίαν Ἑλληνικὴν μαγειρικὴν καὶ κρασιά... Τίθεται εἰς τὴν διάθεσίν σας εἰς ἀναγνώρισιν τῆς μακρᾶς ὑποστηρίξεώς σας, διὰ τὴν ὁποίαν εἴμεθα ὑπερήφανοι.

Γράψατε νὰ σᾶς στείλωμεν τὸ εἰκονογραφημένον φυλλάδιον τοῦ πλοίου... καὶ ἔπειτα ταξειδεύσατε εἰς τὴν Ἑλλάδα τὴν προσεχῆ ἄνοιξιν μὲ τὴν ναυαρχίδα τῆς GREEK LINE.

Ἴδετε τὸν Ταξιδιωτικόν σας Πράκτορα ἢ τὴν

Δύο Ἀπαστράπτουσαι Δεξαμεναὶ Κολυμβήματος

GREEK LINE

General Steam Navigation Co. Ltd. of Greece
8-10 Bridge Street, New York 4, N. Y.
BOSTON ● CLEVELAND ● CHICAGO
LOS ANGELES ● TORONTO ● MONTREAL

ΠΕΡΙΕΧΟΜΕΝΑ

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"No one can regret more than I what I have seen in Istanbul. I arrived in Istanbul on Thursday night. The riots had stopped, but the streets were still full of goods and furniture which had been thrown out of the shops and houses. The spectacle filled me with terror. From my talks with the Turks and other inhabitants of Istanbul, I came to the absolute conclusion that this unprecedented movement and the troubles which broke out in the city and the suburbs had been organized to perfection. In proof of this is the fact that the shops and houses which were destroyed belonged only to Greeks, Armenians and Jews. All the foreign embassies have established the perfect organization of the skirmishes and pillage. . . . No matter who the guilty persons are and whether their guilt is direct or indirect, they must be stigmatized. **If the United States Government has not as yet reacted, it is because it does not yet have complete official reports.**"

HOMER CAPEHART, Senator

OBSERVER

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EDITOR:
EMM. HATZIEMMANUEL

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To insure accuracy of changes of address, please include present address together with your new address.

ΒΑΘΥΤΑΤΟΝ ΠΕΝΘΟΣ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

ΒΑΘΥΤΑΤΟΝ πένθος συνέχει τὰς ψυχὰς καὶ συσφίγγει τὰς καρδίας ὁλοκλήρου τῆς Ὁμογενείας διὰ τὴν ἀνέκφραστον συμφοράν, ποὺ ὑπέστη ἡ ἀνωτάτη Ἐκκλησιαστικὴ Ἀρχή μας, τὸ Οἰκουμενικὸν Πατριαρχεῖον, ἰδοῦσα τοὺς πλείστους τῶν Ἱερῶν Ναῶν της, ἐν αὐτῷ τούτῳ τῷ κέντρῳ τῆς ζωῆς της, πυρπολουμένους, λεηλατουμένους, ἀνατινασσομένους εἰς τὸν ἀέρα καὶ μιαινομένους, χιλιάδας δὲ τέκνων της στερουμένους τῶν πόρων τῆς ζωῆς των. Αἱ περιγραφαὶ τῶν αὐτοπτῶν μαρτύρων τῆς καταστροφῆς τῆς 6ης πρὸς τὴν 7ην Σεπτεμβρίου παρουσιάζουν εἰκόνα κυριολεκτικῶς ἀπιστεύτου ἀγριότητος καὶ βαρβαρότητος, ποὺ ἐξεδηλώθη κατὰ τῶν ἐν τῇ Πόλει Ὀρθοδόξων ἀδελφῶν μας, ὅλως δὲ ἰδιαιτέρως, εἰδικῶς καὶ ἐξαιρετικῶς κατὰ τῶν ἱερῶν καὶ ὁσίων τῆς εὐσεβοῦς Χριστιανικῆς Ὁμογενείας μας. Ναοὶ ἱεροί, καὶ πλεῖστοι ἀξίας σημαντικῆς ἀρχαιολογικῆς πάρα πολὺ μεγάλης, ἐπυρπολήθησαν· τὰ ἱερά των ἄμφια καὶ πολύτιμα ἅγια σκεύη διηρπάγησαν ἢ βαναύσως ἐποδοπατήθησαν· ἅγια δισκοπότηρα καὶ ἱεραὶ εἰκόνες ἐμιάνθησαν μετὰ φανατισμοῦ λυσσώδους καὶ ἀχαλινώτου. Τάφοι σεπτοὶ Πατριαρχῶν βιαίως ἐξωρύχθησαν διὰ νὰ σκορπισθοῦν καὶ ποδοπατηθοῦν τὰ ἐντὸς αὐτῶν φυλαττόμενα προκεκοιμημένων ταγῶν τοῦ Ἑλληνορθοδόξου Γένους λείψανα· ἕτεροι τάφοι προκεκοιμημένων ἀδελφῶν ἐσυλήθησαν, ἐβεβηλώθησαν, ἀνετινάχθησαν καὶ τὰ ἐν αὐτοῖς σώματα εἴς τινας περιπτώσεις διεπομπέφθησαν καὶ ἐκακοποιήθησαν· σεβάσμιοι ἀρχιερεῖς καὶ ἱερεῖς ἀνηλεῶς ἐδάρησαν καὶ βαναύσως ἐμωλωπίσθησαν· χιλιάδες δὲ ὁλόκληροι καταστημάτων καὶ οἰκιῶν, ποὺ ἀνῆκον εἰς Ὀρθοδόξους Ἕλληνας καί τινα εἰς ἀδελφοὺς Ἀρμενίους καὶ Ἰσραηλίτας παρεβιάσθησαν, ἐλεηλατήθησαν καὶ συστηματικῶς τὰ σκεύη καὶ τὰ ἐμπορεύματά των μετὰ τῆς μεγαλειτέρας μανίας κατεστράφησαν, ὅσα δὲν ἦτο δυνατὸν νὰ ἁρπαγοῦν ὑπὸ τῶν ἐπιδρομέων.

Ἡ ἐν Ἀμερικῇ Ὁμογένεια βαρύτατον καὶ βαθύτατον πένθος ἐδοκίμασεν ἐκ τῆς ἀνηκούστου ταύτης συμφορᾶς τῆς στρεφομένης κατὰ τῆς ὑπάτης ἡμῶν Ἐκκλησιαστικῆς Ἀρχῆς, τῆς τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας καὶ τῶν ἑκατὸν εἴκοσι χιλιάδων ὁμαιμόνων καὶ ὁμοπίστων ἀδελφῶν μας τῶν ἐγκατεστημένων ἐν τῇ Πόλει. Τὴν συμμετοχήν της δὲ εἰς τὸ πένθος τοῦτο τὸ βαθύτατον ἐξεδήλωσε καὶ διὰ σχετικοῦ τηλεγραφήματος, ἀποσταλέντος ἅμα τῇ πληροφορίᾳ περὶ τῆς ἐκτάσεως καὶ ἐντάσεως τῆς συμφορᾶς, παρὰ τοῦ γράφοντος τὸ παρὸν πρὸς τὴν Α. Θ. Παναγιότητα, τὸν Οἰκουμενικόν μας Πατριάρχην. Ἔχομεν δὲ καθῆκον αὐτὸ τοῦτο στοιχειῶδες νὰ συμμερισθῶμεν τὸ πένθος τῆς τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας καὶ τῆς ἐν τῇ Πόλει ὑπὲρ δύναμιν δοκιμασθείσης ἀγαπητῆς Ὁμογενείας. Διότι ἂν ὀφείλωμεν νὰ συμπάσχωμεν μετὰ παντὸς μέλους τοῦ Σώματος τῆς Ἐκκλησίας, ὁπουδήποτε τῆς γῆς εὑρισκομένου, κατὰ τὸ ἀποστολικόν: «Εἴτε πάσχει ἓν μέλος συμπάσχει πάντα τὰ μέλη καὶ εἴτε δοξάζεται ἓν μέλος συγχαίρει πάντα τὰ μέλη», πολὺ περισσότερον ἔχομεν καὶ καθῆκον ἐπιβεβλημένον καὶ ὑποχρέωσιν ἱερὰν νὰ συμμεριζώμεθα ὁλοψύχως, εἰλικρινῶς καὶ ἐγκαρδίως τὰς συμφορὰς καὶ τὰς δοκιμασίας τοῦ Κέντρου τῆς Ὀρθοδοξίας, ἐκ τοῦ ὁποίου ἐκκλησιαστικῶς ἐξαρτώμεθα καὶ μετὰ τοῦ ὁποίου συνδεόμεθα διὰ δεσμῶν ἱερῶν, ἀρρήκτων καὶ ἀληθῶς ἀδαμαντίνων, δεσμῶν πίστεως κοινῆς, παραδόσεων αἰωνοβίων καὶ πνευματικῆς συγγενείας καὶ ζωῆς ἀκαταλύτου. Συμμεριζόμενοι δὲ καὶ συμμετέχοντες τοῦ ἀνερμηνεύτου τούτου πένθους τῆς ἁγιωτάτης Μητρός μας Ἐκκλησίας καὶ τοῦ τῶν περὶ αὐτὴν ἐν ἀπογνώσει διατελούντων τέκνων της καὶ ἀδελφῶν μας, διαδηλοῦμεν ἐπὶ τῇ εὐκαιρίᾳ τὴν βαθυτάτην νομοτάγειαν ἡμῶν πρὸς τὸ Κέντρον τῆς Ὀρθοδοξίας καὶ τὴν στερρὰν καὶ ἀπαρασάλευτον ἀπόφασιν ἡμῶν ὅπως διὰ παντὸς τρόπου ἐκδηλώσωμεν τὰ συναισθήματα ἡμῶν τῆς στοργῆς, τῆς ἀγάπης, τῆς ἀφοσιώσεως καὶ τῆς πλήρους καὶ ὁλοκληρωτικῆς κατανοήσεως. Ἐλπίζομεν καὶ εὐχόμεθα ὅπως ἡ ὑπεύθυνος Κυβέρνησις, ποὺ ἔσπευσεν εὐθὺς μετὰ τὰ γεγονότα νὰ ἐκφράσῃ τὴν βαθυτάτην λύπην της, θελήσῃ τὸ ταχύτερον νὰ ἐκδηλώσῃ καὶ ἐμπράκτως τὰ αἰσθήματα τῆς λύπης της διὰ τὰς διαπραχθείσας ἀγριότητας καὶ βαρβαρότητας προσέτι δὲ καὶ νὰ λάβῃ πάντα τὰ ἐνδεικνυόμενα μέτρα ἵνα μὴ ἐπαναληφθοῦν σκηναὶ φρίκης καὶ ὀλέθρου παρόμοιαι πρὸς τὰς τῆς μνημειώδους μελλούσης νὰ παραμείνῃ 6ης Σεπτεμβρίου.

SEPTEMBER 6, 1955: A NIGHT OF TERROR AND TRAGEDY FOR THE GREEK ORTHODOX PEOPLE OF ISTANBUL

The tragic sufferings inflicted upon the Greeks of Istanbul during the night of September 6th and the first hour of the following day add a sad chapter to the history of the heroic Greek race, and reveal Turkey as a dangerous enemy to the spiritual and religious values of Western Civilization.

With their barbaric acts on that night, the Turkish mob manifested a mortal hatred against Christian Civilization and particularly against everything that represents Eastern Orthodoxy in Turkey. To protect themselves against international indignation, the Turks carefully avoided destroying the Patriarchate. However, they attacked and defiled everything that was connected with the Patriarchate: its religious and educational institutions in which were preserved the tokens of Byzantine Orthodoxy, and where the children of the Greeks were learning "... What they had, what they have, what they should have ..."

The political leaders of the United States and the American Press, acting from a poor understanding of political expediency, avoided giving the Christian public the true causes and a full account of the catastrophe. This is against the moral standards of this country. However, we believe that Divine Justice will restore the balance of righteousness.

The Hellenes of America, headed by the Greek Orthodox Archdiocese and the Greek Press, reacted against these atrocities as strongly as was humanly possible. As a result, a public opinion was formed about the crime within the central headquarters of the World Council of Churches and other organizations.

A historic account of the crime, chronologically arranged, and a few official statements appear below, without comments. They are published for the purpose of recording the shameful deeds of the Turkish populace against the Greek Orthodox people of Istanbul, and to make known the feelings of indignation that arose in the hearts of all Orthodox people and other Christians in the United States as the result of these events.—EDITOR

Chronology of Terror

CONSTANTINOPLE

September 6, 1955

5:50 P.M.

A flag is raised signaling the start of a planned night of terror. Quickly thereafter shops were broken into, looted and completely destroyed.

6:15 P.M.

Gigantic influxes of Turks rushed into the Greek sections of the city pillaging and destroying systematically all the commercial stores owned by Turkish citizens of the Eastern Orthodox Faith, while police officers stood by enjoying the vandalism. Stores belonging to non-Orthodox citizens remained intact and untouched.

7:30 P.M.

In the suburb Kararkoi, the banks were broken into and looted.

10:10 P.M.

First fires break throughout the city.

10:15 P.M.

Bosporus — Landing on island groups completely ravishing the islands. Stores, newspaper plants, institutions, and churches reduced to a scorched earth.

12: Midnight

Constantinople — Paran — The Greek Airline Terminal attacked and destroyed. A clock remaining as a witness was pointed out by a Turkish policeman stating, "Why don't you complete your job?" The frenzied mob cheerfully obeyed.

September 7, 1955

12:30 A.M.

Eighty out of eighty-five Eastern Orthodox Churches burning and completely gutted.

1:00 A.M.

Adolescents of both sexes were raped — young women seduced — elderly women criminally assaulted. Numerous women committed suicide rather than face the shame of the nightmare.

And through the night the terror continued.

Out of 85 churches only 5 were spared — the rest completely destroyed.

Cemeteries desecrated — graves dug up — bones of Patriarchs and other Christians were scattered and trampled upon.

Archbishops, priests and monks were attacked, beaten and burned alive! Altars of churches were defiled and holy chalices used for biological relief.

Holy relics and crosses of gold were looted and sold.

As the sun rose after the night of terror, thousands upon thousands of Christians were left homeless, destitute, hungry and fearful for their future.

A Memorandum Giving Full Details of the Turkish Atrocities

1. Following the explosion of a stick of dynamite in the gardens of the Turkish Consulate at Salonika, which caused no victims or damage except for a few broken windowpanes, the Turkish Press published sensational reports claiming that the "bombing" had also damaged the house of Kemal Ataturk in Salonika. A faked photograph showing the "damage" suffered by the house was published as evidence. The sensational presentation of this distorted news climaxed an inflammatory campaign carried on by the Turkish Press consistently over the past three months and directed mainly against Greece and the Greek Orthodox Patriarchate at Istanbul.

2. Shortly after the publication of the news of the Salonika incident, wild

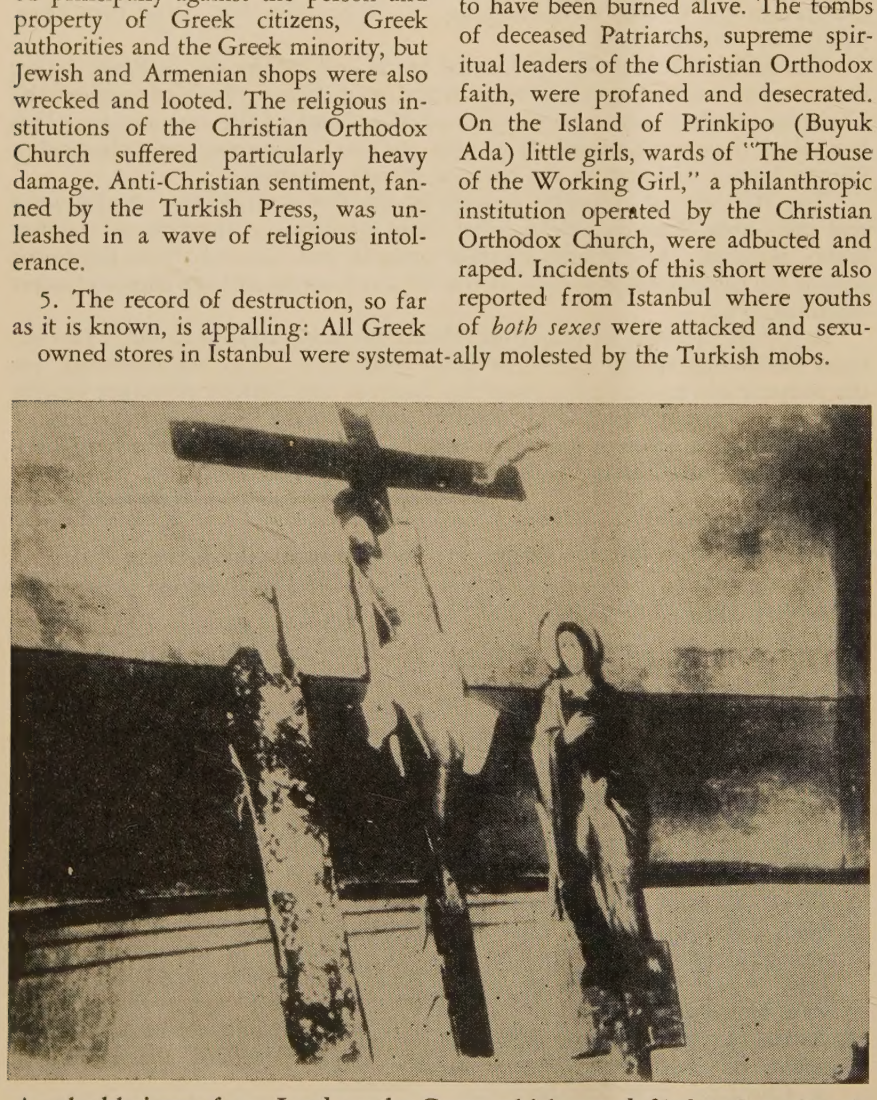
demonstrations took place in Istanbul, Izmir and Ankara, as well as in the Island of Chalki situated in the Marmora Sea near the Bosporus. These demonstrations soon deteriorated into riots which left in their wake a path of unprecedented vandalism and destruction.

3. There are several indications that the riots were organized. For instance, they broke out simultaneously as if a signal had been given in three different cities, i.e., Istanbul, Ankara and Izmir. Again, in Istanbul the riots started at the same moment in different districts of the city lying wide apart. The rioters were armed with sticks and iron bars and they seemed to have had full use of a number of vehicles, trucks and lorries

4. The fury of the mobs was directed principally against the person and property of Greek citizens, Greek authorities and the Greek minority, but Jewish and Armenian shops were also wrecked and looted. The religious institutions of the Christian Orthodox Church suffered particularly heavy damage. Anti-Christian sentiment, fanned by the Turkish Press, was unleashed in a wave of religious intolerance.

5. The record of destruction, so far as it is known, is appalling: All Greek owned stores in Istanbul were systematically wrecked and looted. The same applies to a number of Jewish and Armenian stores. Conservative estimates place the material damage alone at tens of millions of dollars.

Seventy-eight out of eighty Christian Orthodox churches in Istanbul were attacked and looted. Twenty-nine churches were set afire and fourteen, including two magnificent Byzantine relics dating as far back as 1261 A.D., were completely gutted. Members of the Christian Orthodox clergy were physically molested. The Abbot of the Theological Seminary of Chalki has disappeared and his fate is unknown. Two Bishops, the Bishop of Heliopolis and the Bishop of Pamphilos, were injured. The latter is still in a coma from head injuries, and the Pastor of the Valoukli Hospital, operated by the Christian Orthodox Church, is reported to have been burned alive. The tombs of deceased Patriarchs, supreme spiritual leaders of the Christian Orthodox faith, were profaned and desecrated. On the Island of Prinkipo (Buyuk Ada) little girls, wards of "The House of the Working Girl," a philanthropic institution operated by the Christian Orthodox Church, were adbucted and raped. Incidents of this short were also reported from Istanbul where youths of *both sexes* were attacked and sexually molested by the Turkish mobs.



A valuable icon of our Lord on the Cross, which was defiled and mutilated by the Turkish mobs.

In Izmir, the building of the Greek Consulate, the Greek pavilion at the International Fair in that city and the Greek Orthodox Church were burned. The residences of the Greek officers serving with NATO headquarters for Southeast Europe were raided, wrecked and looted. Families of these officers had to be evacuated to Athens by plane in order to avoid further abuse.

6. The Turkish authorities had been warned well in advance by the Parliamentary representatives of the Greek minority of the explosive situation which had been created as a result of the inflammatory campaign of the Turkish Press. On August 29, Premier Menderes took it upon himself personally to reassure the Greek minority that they would come to no harm. Yet, according to official reports from both Greek and foreign sources, no measures were taken to prevent the disorders and, even after they broke out, the Turkish authorities showed little eagerness to take repressive action. In Istanbul, troops were brought out to disperse the rioters only after mob violence had been raging undisturbed for four full hours. In Izmir, the Consul-General of Greece had to abandon the blazing Consulate building without police protection and to take refuge in a nearby house. Despite his efforts, he was unable to contact the Provincial Governor until the next morning.

7. When the Salonika incident became known in Athens, the Greek Government took drastic measures in order to discover the culprit. Five persons were arrested and are held for questioning. Significantly, police officers on guard at the Turkish Consulate in Salonika stated that no living soul was seen either entering or leaving the Consulate before or after the explosion. After the news of the Istanbul outrages reached the Greek Government, strong action was taken to prevent any reprisals against Turks living in Greece by an irate and legitimately indignant Greek public. Troops and gendarmerie reinforcements were rushed to such areas as Western Thrace and the Dodecanese Islands inhabited by compact Turkish groups in order to help maintain order. As a result of this action and of the naturally humane and civilized attitude of the Greek people, not one single incident of violence against Turkish life, limb or property was recorded in Greece. The calm maintained by the Greek people and the promptness and thoroughness of

he measures taken by the Greek Government drew the praise of international public opinion and was, in the words of the United States Government, "exemplary" in all respects.

Letters to His Eminence, Archbishop Michael

WORLD COUNCIL OF CHURCHES
Geneva, Switzerland

September, 14, 1955

Dear Archbishop Michael:

Permit me to share with you our sense of deep sorrow and bewilderment about the most deplorable happenings in Constantinople. We have now received direct reports and know that it is unfortunately a fact that the mad crowd has attacked many Orthodox Churches and demolished in many cases the interiors of these churches. It is completely inconceivable that this should happen at a time when it seemed that the relations between the Greek inhabitants of Turkey and the Turks were gradually improving and we can only express our deep sympathy with our Greek Orthodox brethren and very particularly with those who live in Constantinople.

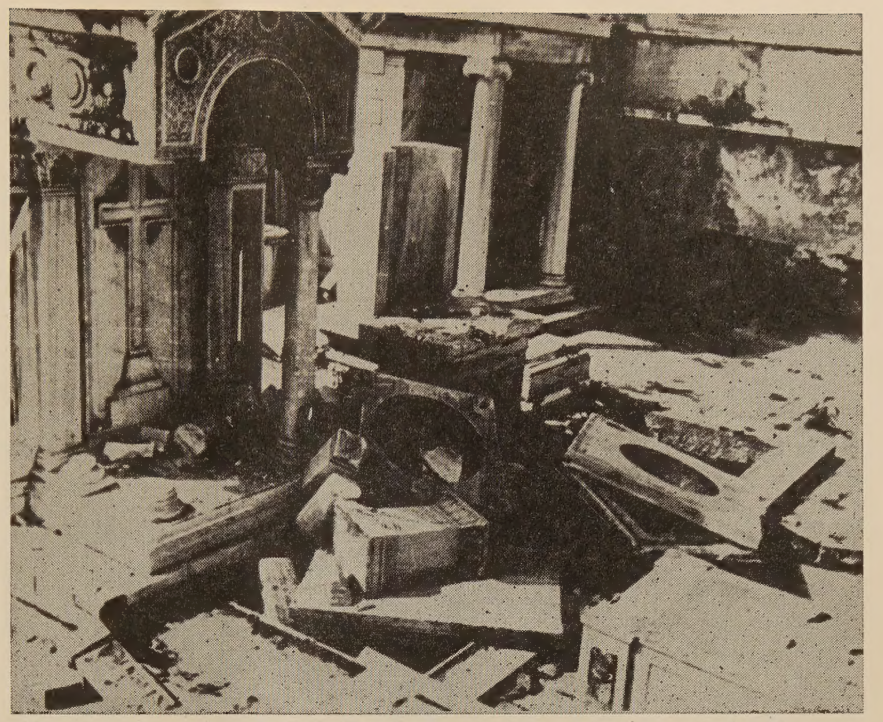
We have immediately asked ourselves what action we could take and it seemed best to make personal contact with the Patriarchate at the earliest possible moment. That is why our colleague, the Reverend Raymond Maxwell, has been sent to Constantinople where he has arrived on September 11. He carried a message to His Holiness in which we expressed our sympathy and our great desire to help as much as possible in the present tragic circumstances. We must now wait until we get a full report from Mr. Maxwell and we will, of course, make sure that this information is passed on to you at the earliest possible moment. It was fortunate that precisely in the days when we had to take these decisions, Professor Alivisatos visited Geneva so that we could discuss the whole matter with him.

Let me assure you again of our sorrow about these recent happenings and our great desire to render whatever help we can to the Church of Constantinople.

I remain with best wishes,

Yours respectfully,

W. A. VISSER'T HOOFT



Desecrated tombs of Holy Patriarchs (spiritual leaders of the Eastern Orthodox Faith) which were entombed in the famous Church "Zoodohos Peghe" at Baloukli, Istanbul.

His Eminence answered with the following telegram:

SEPTEMBER 19, 1955

MR. W. A. VISSER'T HOOFT
GENERAL SECRETARY
WORLD COUNCIL OF CHURCHES
17, ROUTE DE MALAGNOU
GENEVA, SWITZERLAND

THANKING YOU FOR YOUR MESSAGE I ASK YOU AS ONE OF THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES TO TAKE EVERY STEP AND MEASURE ON BEHALF OF OUR MIGHTY CHURCH ORGANIZATION TO EXERT EVERY NECESSARY PRESSURE UPON THE TURKISH GOVERNMENT FOR THE IMMEDIATE REHABILITATION OF ALL THE CHURCHES, MONASTERIES, SCHOOLS AND CEMETERIES THAT WERE DESTROYED, AND THE PREVENTION OF ANY RECURRENCE OF SUCH UNBELIEVABLE CATASTROPHIES THAT STIGMATIZE MODERN CIVILIZATION.

ARCHBISHOP MICHAEL

NATIONAL COUNCIL OF CHURCHES
OF CHRIST IN THE U.S.A.
New York, N. Y.

September 16, 1955

Your Eminence:

It has come to my attention that in the recent rioting in Turkey, there has been considerable damage to the Orthodox churches there. I want to take this opportunity to express the concern and sympathy of our fellow Christians in the National Council of Churches. While the full extent of the damage has not been reported to me, I want to assure you that all of us are interested in the plight of these churches and pray for the strengthening of their congregations.

Very cordially yours,

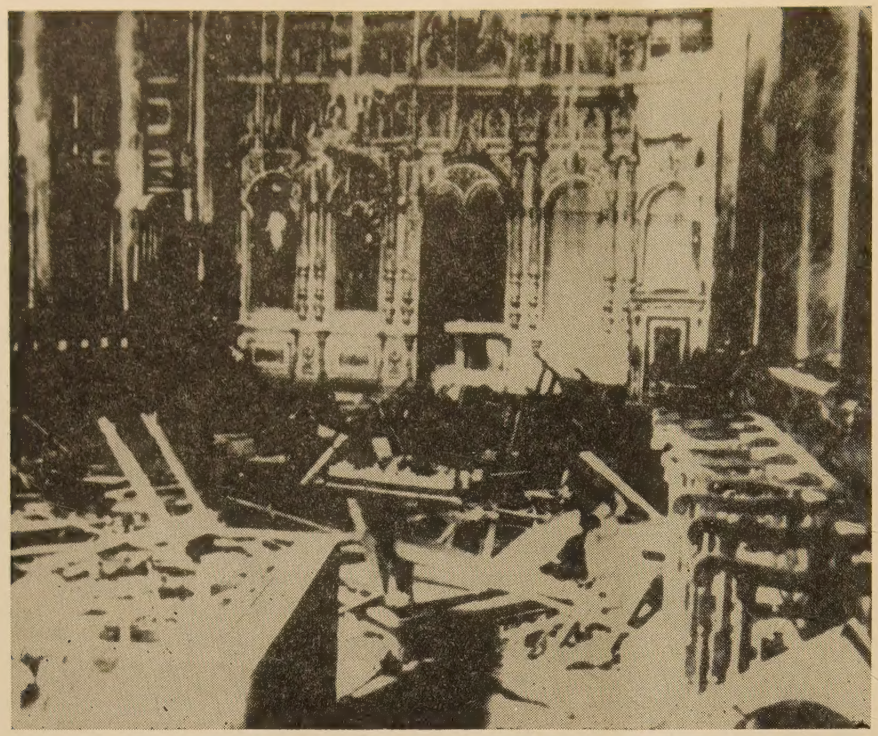
EUGENE CARSON BLAKE
President

His Eminence answered with the following telegram:

SEPTEMBER 19, 1955

REV. EUGENE CARSON BLAKE
PRESIDENT, NATIONAL COUNCIL
OF THE CHURCHES OF CHRIST
IN THE U.S.A.
297 FOURTH AVENUE
NEW YORK 10, NEW YORK

THANK YOU VERY MUCH FOR YOUR BROTHERLY MESSAGE OF SYMPATHY ON BEHALF OF OUR FELLOW CHRISTIANS IN THE NATIONAL COUNCIL OF CHURCHES, FOR THE PLIGHT OF THE GREEK ORTHODOX CHURCHES, MONASTERIES, SCHOOLS, AND CEMETERIES IN TURKEY STOP



Interior view of the Eastern Orthodox Church "Christos" after the vandalism at Galata, Istanbul.

WE WOULD LIKE TO ASK YOU TO TAKE EVERY STEP AND PROPER MEASURE FOR THE REHABILITATION BY THE TURKISH GOVERNMENT, OF THE COLOSSAL DAMAGE, AND THE PREVENTION OF ANY RECURRENCE OF SUCH ACTS OF VIOLENCE AGAINST RELIGIOUS INSTITUTIONS THAT STIGMATIZE MODERN CIVILIZATION.

ARCHBISHOP MICHAEL

Archbishop Michael's Telegram to His Excellency John Foster Dulles

SEPTEMBER 19, 1955

HIS EXCELLENCY JOHN F. DULLES
SECRETARY OF STATE
WASHINGTON, D. C.

ON BEHALF OF OVER ONE MILLION CITIZENS OF GREEK DESCENT WE MOST VIGOROUSLY PROTEST THE HAVOC, UNPRECEDENTED IN MODERN TIMES, PERPETRATED BY TURKISH MOBS AGAINST CHURCHES, CEMETERIES AND MONASTERIES IN GREATER ISTANBUL, HEADQUARTERS OF THE ECUMENICAL PATRIARCHATE, SPIRITUAL CENTER OF 250 MILLION MEMBERS OF THE EASTERN ORTHODOX CHURCH AND SUPREME AUTHORITY OF OUR THREE HUNDRED AND FIFTY GREEK ORTHODOX COMMUNITIES ALL OVER UNITED STATES OF AMERICA STOP WE ASK YOU, SIR, IN THE NAME OF MORAL DECENCY, AND YOUR WELL KNOWN LIVELY INTEREST IN SECURING FREEDOM OF WORSHIP THROUGHOUT THE WORLD AS WE ENJOY IT HERE IN OUR TRULY DEMOCRATIC COUNTRY, TO TAKE EVERY MEASURE FOR THE IMMEDIATE REHABILITATION OF THE COLOSSAL DAMAGES BROUGHT UPON OUR GREEK ORTHODOX BRETHREN IN TURKEY, AND THE PREVENTION OF ANY RECURRENCE OF SUCH UNBELIEVABLE CATASTROPHIES THAT STIGMATIZE MODERN CIVILIZATION.

ARCHBISHOP MICHAEL

On the 28th of September, a Press Conference was held at the Greek Archdiocese, in which participated the leaders of the Orthodox Churches in America, representatives of the World Council of Churches, the National Council of Churches and the Press. Below follow a few of the statements made at that conference:

Text of Appeal Made by Archbishop Michael on Behalf of Greek Victims of Turkish Atrocities

I am perplexed, indeed, and chagrined at the complete apathy displayed by the leaders of our great American nation to the atrocious events which occurred in Constantinople and other Turkish cities recently and the horrendous acts perpetrated by the wild Turkish mobs against our brethren of the Eastern Orthodox Faith.

This demonstration of barbaric violence is comparable to the events which led to the fall of Constantinople by the infidel on May 29th, 1453. In the support of the above, eye-witness reports have reached me from the most reliable sources as to the desecration of churches and graves and the barbarous attacks upon bishops, reverend clergy and laymen.

Think of it, gentlemen, in our time and after the bitter war fought by our allies and the promises made by them that the dignity of men shall never again be depraved, to find now a worse recurrence of this depravity of human rights and the seeming apathy to such actions displayed by our national leaders.

How can we Americans remain silent to the desecration of churches, religious relics, institutions, and even the graves of our departed brethren? Vandals crashed into the holy sanctuaries of the Christian churches jumping upon the holy altars and defiling the sacred chalices and using them as vessels for their biological relief. Such sacrilege was unprecedented in the history of modern civilization.

As though that wasn't enough, the most base and bestial instincts of the mob in Constantinople found expression in the molesting of our youth. Little girls—wards of a philanthropic institution, "The Home of the Working Girl"—were abducted and seduced. How can we remain silent in the face of such crimes against morality? History will not condone such apathy.

Gentlemen, as spiritual leader of more than one million communicants of the Greek Orthodox Church in the United States and with my brethren colleagues, Archbishops and Bishops of the Eastern Orthodox Churches, repre-

enting more than 6,500,000 church members in this country vigorously protest these inhumanities and plead with all Americans to awaken our leaders to the dangers of such occurrences.

This happened recently to our brethren of the Eastern Orthodox Church in Turkey. Where will such barbarism strike tomorrow? Whose faith will it affect? Whose children will be raped? Whose homes will be looted and destroyed? Whose graves will be desecrated next? Whose priests or rabbis will be dragged through the streets of a large metropolis, their holy vestments torn from their bodies, scalped and burned until their bodies resemble human torches?

These acts occurred in Turkey. Where will they occur tomorrow?

A Statement by Antony Bashir, Metropolitan Archbishop of the Syrian Antiochian Orthodox Archdiocese of New York and All North America

In the name of the Patriarchate of Antioch and all of the East, and of humanity, we most strongly condemn the recent outrageous Turkish civil disturbances directed against the Orthodox faithful and shrines of Istanbul and Izmir. We call upon civilized men everywhere to join us in protesting the breach of world peace.

We appeal to the Turkish people to repudiate the brutal methods of violence which for centuries made the word "Turk" a household synonym for infamy throughout the civilized world. Let the responsible national authorities, by a proper discipline of the offenders and the just compensation of the persecuted, assure the world that Turkey is finally ready to take her place in the family of decent peoples.

We request the State Department of our United States to take note of this atrocity against the home community of the spiritual leader of our millions of American citizens of the Orthodox Christian faith, and to inform our Turkish ally that our government disassociates itself from these evil acts.

We ask the United Nations to condemn this resort to violence at a time when men of good will everywhere were rejoicing in the appearance of increasing signs of the relaxation of tensions between, and within, nations.

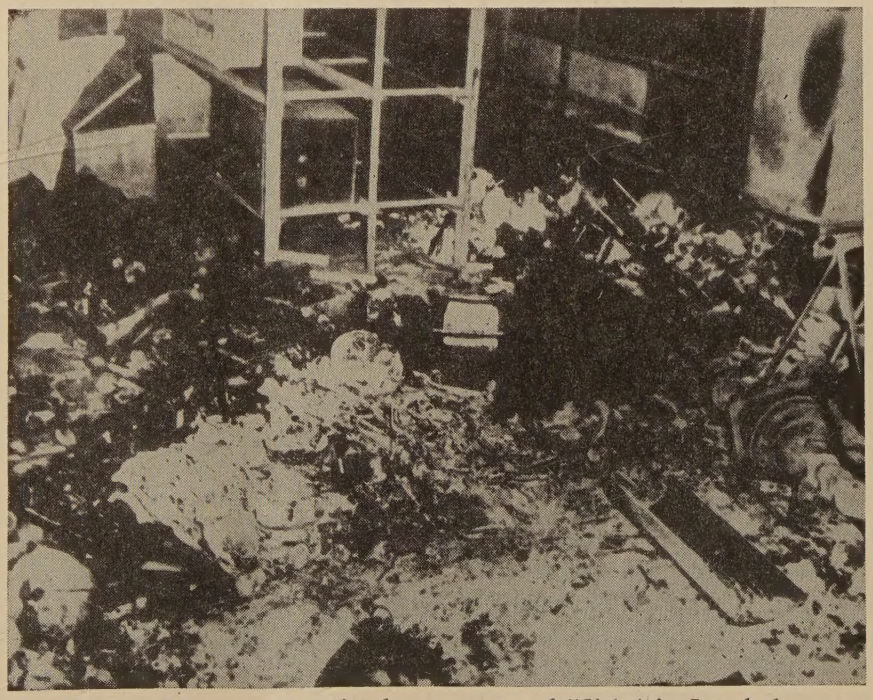
As Christian Arabs of the Patriarchate of Antioch we would emphasize that this protest against the persecution of our co-religionists by the Turks is in no sense a reflection on Islam, the faith of our beloved Moslem Arab brethren. We remind the world of the record of history: how the Arab Moslem rulers tolerated, and even protected, as a matter of conscience, their Orthodox Christian subjects in the Middle East until the coming of the Turks. We recall with satisfaction that the Arabs, Moslem and Christian, fought shoulder to shoulder to throw off the Turkish yoke, and we remember with pleasure the countless bonds of love and affection that ever unite us in solidarity with our Moslem brothers in pursuit of the common aspirations of the Arab peoples. Our sincere religious differences do not divide us in our common efforts to attain the greatest mutual benefits under the merciful care of Almighty God.

A Statement by Franklin Clark Fry, Chairman of the Central Committee of the World Council of Churches

It is hardly possible for us to exaggerate the sense of shock and moral indignation which we feel, both personally and as representatives of the World Council of Churches, over the deplorable rioting in Istanbul and Izmir and the tragic suffering inflicted upon Greek and other citizens there.

As soon as word of these happenings was received at the central headquarters of the World Council of Churches in Geneva (Switzerland) the General Secretary, Dr. W. A. Visser't Hooft, sent to the Ecumenical Patriarch of the Greek Orthodox Church in Istanbul a message of deep sympathy and an offer to give any assistance that might be needed. A member of the Council's staff, the Reverend Raymond Maxwell, who is one of the executives of the Division of Interchurch Aid, flew to Istanbul for the double purpose of learning the facts at first-hand and of personally conveying the concern of the World Council of Churches over the situation.

Mr. Maxwell on his return to Geneva fully confirms, on the basis of his personal observation and contacts, the tragic facts which have been reported by other observers. He makes it clear that the violence was even more serious than first reports indicated, and far greater than is generally understood by the American public. He describes the rioting in Istanbul as a



Vaults of human bones in the cemetery of "Sisly" in Istanbul — after the rioting and desecration.

"reign of terror." He states that most of the Greek Orthodox Churches in the city were pillaged and either destroyed or badly damaged, that holy places were profaned, cemeteries desecrated, and priests beaten. It is also certain that attempts were made to impose a censorship that would prevent the full extent of the appalling events from being widely known.

In reports in the press we note that representatives of the Turkish government have given assurance that it will make reparation for damage done. For the more personal aspects of the tragedy perhaps no adequate restitution can be made but we voice the judgment that a weighty responsibility rests upon the Turkish government to make every possible reparation for the losses suffered from the rioting. The conscience of the world can be satisfied with nothing less.

Debris from shops and homes of Eastern Orthodox communicants resulting from vicious destruction by frenzied mobs in Istanbul the night of September 6, 1955.

Telegram Transmitted to His Excellency Secretary of State, Mr. John Foster Dulles, State Department, Washington, D. C.

A Resolution prepared by the undersigned Archbishops and Bishops and Reverend Clergy of the Eastern Orthodox Church in America at a Press Conference held at the Greek Archdiocese, in New York, on September 28th, 1955.

WE ARCHBISHOPS, BISHOPS AND CLERGYMEN OF THE EASTERN ORTHODOX CHURCH IN THE UNITED STATES, REPRESENTING OVER 6,500,000 COMMUNICANTS WHO ARE AMERICAN CITIZENS, RAISE OUR VOICES IN STRONG PROTEST AGAINST THE INHUMAN AND UNPRECEDENTED ACTS OF VIOLENCE AND BARBARIANISM OF THE TURKISH MOBS AGAINST THE GREEK ORTHODOX IN CONSTANTINOPLE AND IZMIR ON SEPTEMBER 6, 1955, THE DESTRUCTION OF CHURCHES, SCHOOLS, INSTITUTIONS, THE HOMES AND BUSINESS PLACES, USAGE OF THE SACRED CHALICES FOR BIOLOGICAL RELIEF, THE DESECRATION OF GRAVES, THE RAPING OF INNOCENT CHILDREN OF BOTH SEXES, AND THE MANY OTHER ACTS OF VANDALISM. WE RESOLVE IN THE NAME OF ELEMENTARY DECENCY AND HUMANITARIANISM THAT THE GOVERNMENT OF THE UNITED STATES, THE BULWARK OF HUMAN DIGNITY, TAKE APPROPRIATE ACTION FOR THE PREVENTION OF SIMILAR ACTS IN THE FUTURE AND TOTAL REHABILITATION OF THE DESTROYED CHURCHES, SCHOOLS, INSTITUTIONS, AND HOMES AND COMMERCIAL SHOPS, AND THE SAFEGUARDING OF OUR FELLOW COMMUNICANTS IN TURKEY.

(SIGNED:)

MICHAEL, ARCHBISHOP OF THE GREEK ORTHODOX CHURCH IN NORTH AND SOUTH AMERICA

LEONTY, ARCHBISHOP OF THE RUSSIAN ORTHODOX CHURCH

METROPOLITAN ANTONY BASHIR OF THE SYRIAN ORTHODOX CHURCH

ARCHBISHOP SAMUEL DAVID OF THE SYRIAN ORTHODOX CHURCH

BISHOP BOHDAN OF THE UKRAINIAN ORTHODOX CHURCH

ARCHBISHOP PALLADIUS OF THE UKRAINIAN ORTHODOX CHURCH

ARCHBISHOP IHOR OF THE UKRAINIAN ORTHODOX CHURCH

BISHOP ATHENAGORAS OF THE GREEK ORTHODOX CHURCH

BISHOP GERMANOS OF NYSSA, OF THE GREEK ORTHODOX CHURCH

BISHOP GERMANOS OF CONSTANTIA, OF THE GREEK ORTHODOX CHURCH

CLERGY REPRESENTATIVES OF THE CARPATHO-RUSSIAN AND RUMANIAN ORTHODOX CHURCHES

ARCHPRIEST GEORGE GRABBE, REPRESENTING RUSSIAN ORTHODOX CHURCH

copies to: President Dwight D. Eisenhower
Vice-President Richard Nixon

Λόγῳ τῆς ἐκτάκτου ὕλης ἐκ τῶν γεγονότων τῆς Κωνσταντινουπόλεως ἀναβάλλεται διὰ τὸ ἑπόμενον ἡ δημοσίευσις ἑνὸς μεγάλου μέρους τῆς συνεργασίας τακτικῶν μας συνεργατῶν.

A Telegram to His All-Holiness Athenagoras I

HIS ALL-HOLINESS ATHENAGORAS I
ECUMENICAL PATRIARCH
STANBUL, TURKEY

WE, ARCHBISHOPS, BISHOPS AND CLERGYMEN OF THE EASTERN ORTHODOX CHURCH OF AMERICA, EXPRESS OUR DEEPEST SYMPATHY TO YOUR ALL-HOLINESS, THE MOST REVEREND METROPOLITANS AND THE WHOLE OF YOUR CONGREGATION AND PRAY EARNESTLY TO ALMIGHTY GOD THAT HE MAY GIVE YOU ALL THE NEEDED COURAGE AND WISDOM TO OVERCOME THIS COLOSSAL ORDEAL OF THE MOTHER OF CHURCHES.

METROPOLITAN ANTONY BASHIR
ARCHBISHOP SAMUEL DAVID
BISHOP BOHDAN
ARCHBISHOP PALLADIUS
ARCHBISHOP IHOR
METROPOLITAN ANASTASSY
METROPOLITAN LEONTY
ARCHBISHOP MICHAEL
BISHOP ATHENAGORAS
BISHOP GERMANOS
BISHOP GERMANOS
REPRESENTIVE OF THE CARPATHO-RUSSIAN CHURCH
REPRESENTATIVES OF THE RUMANIAN ORTHODOX CHURCH

Σύ, Κύριε, μᾶς ὑποσχέθηκες. Καὶ ποιὸς θὰ φοβηθῇ μὴ γελαστεῖ, ὅταν εἶναι ἡ ἴδια ἡ Ἀλήθεια ποὺ ὑπόσχεται;

Ἡ ταπεινή μου γλῶσσα ὁμολογεῖ τὸ μεγαλεῖο Σου. Σὺ ἔχτισες τὸν οὐρανὸ ποὺ βλέπω καὶ τὴ γῆ ποὺ πατάω, τὴ γῆ ποὺ τὸ χῶμα της φοράει ἡ ψυχή μου.

Ἱερὸς Αὐγουστῖνος

Μὴν φάχνεις ἐκεῖνα ποὺ δὲν ἐρευνῶνται. Τίμα τὸν Υἱὸ γιὰ νὰ τιμᾷς καὶ τὸν Πατέρα.

Ἅγιος Ἐπιφάνιος

28 ΟΚΤΩΒΡΙΟΥ 1940

ΣΤΟΝ ΕΛΛΗΝΙΚΟ ΣΤΡΑΤΟ

Τραγούδια σοῦ ταιριάζουνε τρανόφτερα. Πινδαρικοὶ
σοῦ πρέπουν ὕμνοι, Ἐσέ.

Κι' ὅπου περνᾶς καμαρωτός, στρωμένα τὰ βαγιόκλαρα,
Ἑλληνικὲ Στρατέ.

Μὲ σύνθημα στὰ χείλη σου τὸ «Ἐλευθερία ἢ Θάνατος»
τὰ ἔργα τὰ εἰρηνικὰ

παράτησες καὶ χίμηξες — ἀγρίμι πρωταμόλητο —
στὰ θρυλικὰ βουνά.

Καὶ στὸν ἐχθρὸ τὸν πάνοπλον, ἐφώναξες βροντόλαλα:
«Δὲν θὰ περάσῃς, ὄχι!»

Τὸ λὲν ἡ Πίνδο καὶ τὸ Ἰβάν, τὸ λέει ἡ Μοράβα . . . τοῦ τσολιᾶ
τί ἀξίζει ἡ ξιφολόγχη!

Σ. ΣΚΙΠΗΣ

One of the streets of Istanbul after the shameful rioting; the losses estimated at more than $100,000,000.

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The Religious News Observer

REV. D. J. CONSTANTELLOS, Editor
Perth Amboy, N. J.

Religious Freedom in Russia

Four American Baptist clergymen on a tour of Russia left for home "impressed by the enthusiasm and sincerity" of Russian church-goers and by "the surprising number of young men and women in the churches," said the Rev. Theodore F. Adams, president of the World Baptist Alliance. "Of course, they don't have religious freedom the way we know it, but they certainly have full freedom to worship."

Time Magazine, Sept. 12

Religious Holiday Observance

The New York State Commission against Discrimination ruled on Aug. 18 that a business firm must "accommodate itself to the reasonable needs of employees or prospective employees in connection with religious holiday observance." The case before the Commission was the complaint of a Jewish employee who was dismissed for quitting work early to observe the Passover. The Commission upheld the employer because the employee had not given timely notice, but laid down the general principle quoted above.

America, Sept. 17

Church Membership in the U.S.A.

For the first time, better than six out of every ten Americans in the Continental U.S.A. are on the church membership rolls—exactly 60.3 per cent of the population today as against 49 per cent in 1940 and a mere 16 per cent a hundred years ago. The new grand total of Americans with church membership in all faiths is 97,482,611—up 2,639,766 from a year ago. The percentage rise for the year is 2.8 as against a population rise of 1.7. New church membership figures by faith show that of the 97,000,000 plus Americans with religious affiliation 57,124,142 are Protestants, 32,403,332 are Roman Catholics, 5,500,000 are Jewish, 2,024,319 are Eastern Orthodox, and 367,918 are Old Catholic and Polish National Catholic.

The National Council Outlook, Sept. 1955

Church of Australia

Reports come out of Australia according to which laymen are encouraged to play "a greater role than at present in church affairs. More and more parishes of the various denominations are laying plans to train their laymen both in general (spiritual) work and in the less popular door to door canvassing. Now a commission on the laity has been formed under the auspices of the Australian committee for the World Council of Churches which hopes that it will become "one of the most important focal points of ecumenical activity in the nation."

The Christian Century, Sept. 7

Religious Believers and Brainwashers

A Peking Communist magazine, "China Youth," admited to its readers that religious believers offer a special problem to brainwashers. "People can break any idol, but this won't wash the divinity off the brain of religious followers," said the magazine. "This must be done through persuasion and education . . . constant atheistic propaganda."

Time Magazine, Sept. 19

Festival of Faith

The San Francisco Council of Churches initiated a festival of faith lately on the 10th anniversary of the U.N. where people of many faiths prayed for peace for all nations. V. Rev. Paul Finfinis represented the Greek Orthodox Churches of the area. Dr. Charles Malik read a resolution for the Greek Orthodox faith in which he presented his own conviction and read part of the statement by Michael, Archbishop of the Greek Orthodox Church in North and South America.

National Council Outlook, Sept. 1955

ΣΚΕΨΕΙΣ & ΠΑΡΑΤΗΡΗΣΕΙΣ

ΑΠΟΦΡΑΣ ΗΜΕΡΑ

Ἡ 6η Σεπτεμβρίου θὰ εἶναι γνωστὴ εἰς τὸ ἑξῆς εἰς τὴν ἱστορίαν τῆς Ἑλληνικῆς Ὀρθοδοξίας ὡς ἀποφρὰς ἡμέρα. Ὁ Τουρκικὸς ὄχλος, ἀποβαλὼν κάθε πίστιν καὶ κάθε σεβασμὸν πρὸς ὅσα ἀποτελοῦν τὰ κύρια ψυχικὰ γνωρίσματα τῶν προηγμένων λαῶν καὶ μεταβληθεὶς εἰς ὄργανον τυφλὸν πολιτικῆς τυφλῆς, ἠπείλησε τὴν ζωὴν καὶ τὴν τιμὴν χιλιάδων ὁμογενῶν ἐν Τουρκίᾳ καὶ κατέστρεψεν ἐντὸς ὀλίγων ὡρῶν περιουσίας καὶ ἐπιχειρήσεις ἐντίμου καὶ μεγάλου πλούτου. Ὅ,τι ὅμως προκαλεῖ θλῖψιν εἰλικρινῆ καὶ ἀπογοήτευσιν εἰς τὴν ψυχήν, ὄχι μόνον τῶν Ἑλληνορθοδόξων, ἀλλὰ καὶ παντὸς ἐλευθέρου ἀνθρώπου, εἶναι ἡ παθολογικὴ ἐμπάθεια τοῦ ὄχλου ἐναντίον τῶν ἱερῶν ναῶν καὶ σχολείων καὶ ἐναντίον τοῦ ἱεροῦ κλήρου. Ἔργα μνημειώδη οἱ ναοί μας, καταστόλιστοι ἀπὸ ἔργα χριστιανικῆς τέχνης ὑψηλῆς καὶ σκευῶν ἡγιασμένων, ἐδοκίμασαν ὅλην τὴν μανίαν ἀνθρώπων, οἱ ὁποῖοι κατῆλθον μέχρι τοῦ κατωτάτου ἐπιπέδου μιᾶς κτηνώδους διαγωγῆς.

Οἱ ἐν Ἀμερικῇ διαβιοῦντες Ἑλληνορθόδοξοι, τέκνα εὐσεβῆ τῆς Μητρὸς Ἐκκλησίας, μετέσχον τοῦ πένθους μετὰ τῶν ἁπανταχοῦ Ὀρθοδόξων Χριστιανῶν καὶ ἐλευθέρων ἀνθρώπων μὲ πραγματικὴν εἰλικρίνειαν. Ἡ ψυχὴ καὶ ὁ νοῦς ὅλων ἐστράφη μὲ κατανόησιν βαθεῖαν πρὸς τοὺς δεινῶς δοκιμασθέντας ὁμοθρήσκους ἐν Τουρκίᾳ καὶ μετ' εὐλαβείας μετέσχομεν τοῦ πόνου, τὸν ὁποῖον οἱ εὐλαβεῖς κληρικοὶ καὶ ὁ Προκαθήμενος τοῦ Πατριαρχικοῦ Θρόνου ἐδοκίμασαν. Αἱ ἐκδηλώσεις τῶν αἰσθημάτων τούτων τῶν τέκνων τῆς ἐν Ἀμερικῇ Ἑλληνικῆς Ἀρχιεπισκοπῆς ἔγιναν τὸ αἴτιον, ὥστε καὶ ἡ Ἀμερικὴ ὁλόκληρος νὰ λάβῃ γνῶσιν τοῦ δεινοπαθήματος μὲ τὴν ἐλπίδα ὅτι θὰ πράξῃ ὅσα ἀπληροφόρητος κατ' ἀρχὰς παρέλειψε.

ΝΕΑ ΔΙΕΥΘΥΝΣΙΣ

Ἡ Ἀκαδημία Ἁγίου Βασιλείου εἰσῆλθεν ἤδη εἰς τὴν δευτέραν δεκαετίαν τῆς εὐεργετικῆς δράσεώς της. Χάρις εἰς τὸ ἐνδιαφέρον ὑπὲρ αὐτῆς τῶν ἱδρυτῶν της, τῶν φίλων καὶ συνδρομητῶν της, τῶν ὑπηρετησάντων εἰς αὐτὴν ἐκπαιδευτικῶν καὶ κληρικῶν καὶ πρωτίστως χάρις εἰς τὴν πεφωτισμένην ἐποπτείαν καὶ μέριμναν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, τὸ ἵδρυμα τοῦτο περιέθαλψεν ἑκατοντάδας παιδιῶν καὶ ἔδωσε εἰς τὴν ὁμογένειαν δεκάδας διδασκαλισσῶν. Ὅσον ὅμως αἱ ἀνάγκαι τῆς ὁμογενείας αὐξάνουν, τόσον εὐρύτεραι καὶ πλέον ἐπείγουσαι καθίστανται καὶ αἱ ὑποχρεώσεις τῆς Σχολῆς αὐτῆς. Τοῦτο ἔχουσαι ὑπ' ὄψιν των ἡ Ἱερὰ Ἀρχιεπισκοπὴ καὶ ἡ Ἐφορεία, προσπαθοῦν πάντοτε νὰ ἐπανδρώνουν τὰ δημιουργούμενα κενὰ εἰς τὴν διοίκησιν τῆς Σχολῆς διὰ προσώπων καταλλήλων νὰ φέρουν εἰς πέρας ἕνα ἔργον ἐξόχως λεπτόν. Δεῖγμα τῆς προσπαθείας αὐτῆς εἶναι ὁ διορισμὸς εἰς τὴν θέσιν τοῦ Διευθυντοῦ τῆς Ἀκαδημίας Ἁγίου Βασιλείου τοῦ καθηγητοῦ κ. Ξενοφῶντος Διαμαντοπούλου. Ὁ ἐκπαιδευτικὸς οὗτος, κάτοχος πτυχίων τῆς Θεολογίας καὶ τῆς Φιλολογίας τοῦ Πανεπιστημίου Ἀθηνῶν καὶ πτυχιοῦχος ἐπίσης τῶν Παιδαγωγικῶν τοῦ Κολομβιανοῦ Πανεπιστημίου, δὲν εἶναι ἄγνωστος εἰς τὴν ὁμογένειαν. Διὰ τῆς κατ' ἐξοχὴν ἀποδοτικῆς ἐργασίας του ὡς καθηγητοῦ τῆς Ἀκαδημίας ἐπὶ χρόνια ἀρκετά, διὰ τῆς ἐμπεριστατωμένης ἀρθρογραφίας του περὶ τῶν καθ' ἡμᾶς προβλημάτων καὶ διὰ τῆς ἐπιτυχοῦς διευθύνσεως τοῦ Τμήματος τῆς Κατηχητικῆς Παιδείας, ἐπεβλήθη εἰς τὴν συνείδησιν ὅλων ὡς εἷς τῶν πλέον ἱκανῶν ἐκπαιδευτικῶν. Ὁ διορισμὸς τοῦ κ. Διαμαντοπούλου ἐνεποίησε ἀρίστην ἐντύπωσιν εἰς τοὺς διδάσκοντας καὶ διδασκομένους εἰς τὴν Σχολήν, πάντες δὲ εἶναι βέβαιοι ὅτι ὑπὸ τὴν δεξιὰν διεύθυνσίν του τὸ ἵδρυμα τοῦτο θὰ συνεχίσῃ τὴν ὁδὸν τῆς προόδου.

ΑΛΕΞΑΝΔΡΟΣ ΠΑΠΑΓΟΣ

Ὁ θάνατος τοῦ Στρατηγοῦ Ἀλεξάνδρου Παπάγου ἐλύπησε βαθύτατα τοὺς Ἑλληνορθοδόξους Χριστιανοὺς τῆς Ἀμερικῆς. Στρατιωτικὸς νοῦς ἔξοχος, πολίτης τῆς χώρας ἄριστος, τέκνον τῆς Ἐκκλησίας εὐσεβέστατον καὶ ἀνὴρ πολιτικὸς περιωπῆς ὁ ἀποθανών, συνέδεσε τὸ ὄνομά του μὲ στιγμὰς κρισίμους, ἀλλὰ καὶ μὲ σελίδας ἐνδόξους τῆς νεωτέρας ἱστορίας τοῦ Ἔθνους τῶν Ἑλλήνων. Χάρις εἰς τὴν στρατιωτικήν του ἱκανότητα καὶ τὴν πίστιν του εἰς τὴν Ἑλληνικὴν Πατρίδα καὶ τὸν δίκαιον ἀγῶνα, ἡγήθη τοῦ νικηφόρου καὶ ἐνδόξου Ἑλληνικοῦ στρατοῦ τοῦ κατατροπώσαντος τὰς ὁρδὰς τοῦ Ἰταλοῦ δικτάτορος, διὰ νὰ γίνῃ οὕτω τὸ σύμβολον καὶ τὸ ὑψηλὸν παράδειγμα πρὸς μίμησιν δι' ὅλους τοὺς ἡγέτας, τῶν ὁποίων ἡ ψυχὴ ἤρχισε νὰ κάμπτεται καὶ νὰ ὑποχωρῇ πρὸ τῆς βίας καὶ τοῦ ἀτσαλιοῦ τοῦ Ἄξονος. Ἐν συνεχείᾳ, πιστὸς πάντοτε εἰς τὰ ἰδανικὰ τοῦ Ἔθνους καὶ εἰς τὸ περιεχόμενον τοῦ ἀγῶνος τῶν Ἐλευθέρων Λαῶν, ἔκαμψε τὴν ὠργανωμένην βίαν τῶν ἀρνητῶν τῆς Ἑλλάδος — τοῦ Κομμουνισμοῦ — καὶ ἐπανέδωσεν εἰς αὐτὴν ὅ,τι πρὸ αἰώνων τῆς ἀνῆκε καὶ θὰ τῆς ἀνήκῃ — τὴν ἐλευθερίαν καὶ τὸν δημοκρατικὸν βίον τῶν πολιτῶν της. Τιμῶν τὸν ἄνδρα ὁ Ἑλληνικὸς Λαός, ἀνέδειξε διὰ τῆς ἐλευθέρας ψήφου του τὸν Στρατηγὸν Παπάγον κυβερνήτην τῆς χώρας. Αἱ ὑψηλαὶ ἀρεταὶ τοῦ ἀνδρὸς κατεφάνησαν καὶ ἐκ τῆς ὑψηλῆς αὐτῆς θέσεως κατὰ τὸν πλέον ἀποδοτικὸν τρόπον. Ὁ θάνατος, ἐπισυμβὰς τὴν 3ην Ὀκτωβρίου, ἀνέκοψε τὴν δρᾶσιν καὶ τὸν εὐεργετικὸν ρόλον τοῦ μεγάλου τούτου ἀνδρός. Ἡ ἱστορία θὰ τοῦ ἀφιερώσῃ ἀσφαλῶς σελίδας λαμπράς. Αἰωνία αὐτοῦ ἡ μνήμη.

ΤΑ ΟΙΚΟΝΟΜΙΚΑ ΤΩΝ ΚΟΙΝΟΤΗΤΩΝ - ΙΙ

Ὑπὸ ΗΛΙΑ ΚΟΥΤΣΗ
Pittsburgh, Pa.

Δημοσιεύομεν τὸ δεύτερον κατὰ σειρὰν ἄρθρον τοῦ κ. Ἠλία Κούτση, Public Accountant ἐκ Pittsburgh, Pa., περὶ τοῦ ζωτικωτάτου θέματος τῶν οἰκονομικῶν τῶν Κοινοτήτων μας. Τὸ πρῶτον ἄρθρον τῆς σειρᾶς αὐτῆς ἐδημοσιεύσαμεν εἰς τὴν προηγουμένην μας ἔκδοσιν. Αἱ ἀπόψεις τοῦ κ. Κούτση ἐλπίζομεν ὅτι θὰ ὑποκινήσουν τὸ ἐνδιαφέρον τῶν κοινοτικῶν μας παραγόντων νὰ προσέξουν ἰδιαιτέρως, νὰ συζητήσουν καὶ νὰ μελετήσουν σοβαρώτερον τὴν οἰκονομικὴν ὑγείαν τῶν κοινοτήτων των, ἀπὸ τὴν κατάστασιν τῆς ὁποίας καὶ ἡ ὑγεία τῆς πνευματικῆς ζωῆς διαφαίνεται. Μία προσεκτικὴ συζήτησις καὶ μελέτη τοῦ εὐαισθήτου αὐτοῦ τομέως τῆς κοινοτικῆς ζωῆς ἀσφαλῶς θὰ βοηθήσῃ τὴν κοινοτικὴν πρόοδον.

Αἱ Πρόσοδοι

ΑΙ ΚΥΡΙΩΤΕΡΑΙ πηγαὶ εἰσοδήματος τῶν Κοινοτήτων μας εἶναι: Αἱ συνδρομαὶ τῶν μελῶν, κεριὰ καὶ δίσκοι, φάκελλα, τέλεσις μυστηρίων, δωρεαί, εἰσφοραὶ κατὰ τὸν ἑορτασμὸ τοῦ Κοινοτικοῦ Ναοῦ.

Ἡ συνδρομή, ἡ ὁποία ἀποτελεῖ τὴν βάσιν τῶν προσόδων τῶν Κοινοτήτων μας, κυμαίνεται εἰς $20 ἐτησίως. Ὁ θεσμὸς τῆς συνδρομῆς, ὁ ὁποῖος καθιερώθη ἀπὸ τῆς ἀρχῆς τῆς ἱδρύσεως τῶν Κοινοτήτων μας κατ' ἀπομίμησιν τῆς λειτουργίας τῶν Συλλόγων παρουσιάζει τὰ ἑξῆς σοβαρὰ μειονεκτήματα: α) Τὸ εἰσπραττόμενον ἐκ ταύτης ποσὸν εἶναι ἀνεπαρκὲς διὰ νὰ καλύψῃ τὸ μεγαλύτερον μέρος τῶν ἐξόδων τῆς Κοινότητος. β) Εἶναι ἡ ἰδία δι' ὅλα τὰ μέλη ἀνεξαρτήτως τῆς οἰκονομικῆς των θέσεως. γ) Καλλιεργεῖ ψευδῆ ἀντίληψιν τῶν οἰκονομικῶν πρὸς τὴν Κοινότητα ὑποχρεώσεων. Πολλὲς φορὲς ἀκοῦμε τὰ μέλη νὰ λέγουν: «Ἐπλήρωσα τὴν συνδρομήν μου, ἄρα εἶμαι ἐν τάξει μὲ τὴν Κοινότητά μου.»

Τὸ εἰσόδημα ἀπὸ κεριὰ καὶ δίσκους εἶναι ὁπωσδήποτε σημαντικόν, ὄχι ὅμως ἀρκετόν. Τὸ εἰσόδημα ἀπὸ τὰ φάκελλα εἶναι ἀσήμαντον, καὶ τοῦτο διότι τὸ σύστημα αὐτὸ ἐφαρμόζεται πλημμελῶς. Τὸ εἰσόδημα ἀπὸ δικαιώματα τελέσεως μυστηρίων (βαπτίσεις, γάμους, κ.τ.λ.) δὲν ὑπερβαίνει τὰ χίλια δολλάρια ἐτησίως διὰ τὰς πρώτης κατηγορίας Κοινότητας. (Ὡρισμέναι Κοινότητες, ὅπως ἡ νέα Κοινότης τοῦ Pittsburgh, Pa., «Τίμιος Σταυρός», τελοῦν τὰ μυστήρια διὰ τὰ μέλη των δωρεάν.) Αἱ ἔκτακτοι δωρεαὶ—εἰσφοραὶ εἶναι ἐπίσης κατὰ κανόνα μικραί.

Ἐξ αἰτίας τῆς ἀνεπαρκοῦς ἀποδόσεως τῶν ἀνωτέρω πηγῶν εἰσοδήματος, αἱ Κοινότητές μας προσπαθοῦν νὰ καλύψουν τὸ ἔλλειμμά των ἐκ τῶν εἰσφορῶν κατὰ τὰς μεγάλας ἑορτὰς (ἰδίως τῆς Μεγάλης Ἑβδομάδος καὶ τοῦ Πάσχα) καὶ τὴν ἑορτὴν τοῦ ἑορτασμοῦ τῆς Κοινότητος. Κατὰ τὰς ἑορτὰς αὐτὰς τὰ Διοικητικὰ Συμβούλια μεταβάλλουν τὴν θρησκευτικὴν ἑορτὴν εἰς ἐμπορικὴν πανήγυριν.

Αἱ οἰκονομικαὶ αὐταὶ μέθοδοι τῶν Κοινοτήτων μας δὲν εἶναι προοδευτικαί. Χρειάζεται προσανατολισμὸς πρὸς νέα, πλέον συγχρονισμένα καὶ ἀποτελεσματικὰ συστήματα καὶ μεθόδους. Ἕνα ἀπὸ τὰ συστήματα αὐτὰ εἶναι τὸ σύστημα τῶν Ὑποσχέσεων (Pledges). Δι' αὐτὸ τοῦτο θὰ ὁμιλήσωμεν κατωτέρω.

Πρὶν ὅμως κλείσωμεν τὸ κεφάλαιον αὐτὸ ὀφείλομεν νὰ ἀναφέρωμεν ὅτι αἱ Κοινότητές μας δὲν ἐκμεταλλεύονται μίαν ἄλλην σημαντικὴν πηγὴν εἰσοδήματος, τὰ κληροδοτήματα. Δὲν γίνεται ἡ κατάλληλος διαφώτισις πρὸς τὴν κατεύθυνσιν αὐτήν. Οὕτω, ἐκτὸς τῶν δωρεῶν τῶν οἰκονομικῶς εὐκαταστάτων, χάνονται καὶ αἱ περιουσίαι ἐκείνων, ποὺ δὲν ηὐτύχησαν νὰ ἀποκτήσουν οἰκογένειαν.

Τὰ Ἔξοδα

Τὰ ἔξοδα τῶν Κοινοτήτων μας κατατάσσονται εἰς τὰς ἑξῆς τέσσαρας κατηγορίας: α) Μισθοὶ ἱερέως καὶ προσωπικοῦ, β) γενικὰ ἔξοδα λειτουργίας τῆς Κοινότητος, γ) ἔξοδα συντηρήσεως κτιρίων, σκευῶν καὶ ἐπίπλων, καὶ δ) ἔξοδα ἐξυπηρετήσεως ὑποθηκῶν καὶ ἄλλων δανείων.

Ἐκ τῆς σπουδῆς ἀπολογισμῶν ἐξόδων πολλῶν Κοινοτήτων μας διεπιστώσαμεν, ὅτι τὸ ποσὸν χρημάτων, ποὺ ἀπορροφᾷ ἐτησίως ἡ λειτουργία τῶν Κοινοτήτων μας εἶναι γενικῶς μεγάλον. Τοῦτο θὰ τὸ καταλάβωμεν ἐὰν παραβάλωμεν τοὺς οἰκονομικοὺς ἀπολογισμοὺς τῶν Κοινοτήτων μας μὲ τοὺς ἀπολογισμοὺς τῆς αὐτῆς κατηγορίας Κοινοτήτων ξένων Ἐκκλησιῶν. Ἰδοὺ π.χ. οἱ ἀπολογισμοὶ ἐξόδων δύο Κοινοτήτων. Ἡ πρώτη Κοινότης, ἡ ὁποία λειτουργεῖ εἰς τὸ Pittsburgh, Pa., καὶ ἐξυπηρετεῖ 300 περίπου μέλη, κατὰ τὸ ἔτος 1952 εἶχε τὰ ἑξῆς ἔξοδα:

Μισθὸς ἱερέως	$4,500.00
Ἐπίδομα αὐτοκινήτου ..	600.00
Ἔξοδα ὀργάνου καὶ χορωδίας	875.00
Ἔξοδα ἐπιστασίας	426.00
Ταμεῖον συντάξεως	819.00
Εἰσφορὰ εἰς Ἐπισκοπὴν	1,979.00
Λοιπὰ ἔξοδα	2,181.00
Σύνολον ἐξόδων	$11,380.00

Ἡ δευτέρα Κοινότης λειτουργεῖ εἰς μίαν μικρὰν πόλιν τῆς Δυτικῆς

Βιργινίας καὶ ἐξυπηρετεῖ 78 διὰ τὴν ἀκρίβειαν οἰκογενείας. Ὁ ἀπολογισμὸς ἐξόδων της τοῦ ἔτους 1952 ἔχει ὡς ἑξῆς:

Μισθὸς ἱερέως	$4,000.00
Ἔξοδα ὀργάνου καὶ χορωδίας	1,054.00
Ταμεῖον συντάξεως	700.00
Εἰσφορὰ εἰς Ἐπισκοπὴν	1,606.00
Λοιπὰ ἔξοδα	2,765.00
Σύνολον ἐξόδων	$10,125.00

Ἀπὸ τὴν σπουδὴν τῶν δύο αὐτῶν ἀπολογισμῶν γίνεται καταφανὲς πόσον συντηρητικαὶ εἶναι αἱ ξέναι Ἐκκλησίαι εἰς τὰ ἔξοδά των. Εἰς τὸν πρῶτον ἀπολογισμὸν τὰ ἔξοδα ἐπιστασίας εἶναι 426 δολλ. μόνον, εἰς δὲ τὸν δεύτερον δὲν ἀναφέρεται ἰδιαιτέρως τοιοῦτον κονδύλιον. Καὶ εἰς τοὺς δύο ἀπολογισμοὺς δὲν ἀναγράφεται μισθὸς γραμματέως, πρᾶγμα τὸ ὁποῖον σημαίνει ὅτι τὸ μεγαλύτερον μέρος τῆς γραφικῆς ἐργασίας τῆς Κοινότητος διεκπεραιώνει ὁ Γραμματεὺς τοῦ Συμβουλίου, ὁ Ἱερεὺς καὶ μέλη ἐθελοντικῶς προσφερόμενα.

Ἀπὸ τῆς ἀπόψεως τῶν ἐξόδων, ἡ κυριωτέρα ἀδυναμία τῶν Κοινοτήτων μας εἶναι, ὅτι δὲν ἐπωφελοῦνται τῆς ἐθελοντικῆς ἐργασίας τῶν μελῶν των. Τὴν ἐθελοντικὴν ἐργασίαν αἱ Κοινότητές μας δὲν ἐπιζητοῦν καὶ δὲν ἐνθαρρύνουν. Ἡ ἐνθάρρυνσις γίνεται μὲ τὴν ἠθικὴν ἀμοιβὴν καὶ ἐπιβράβευσιν, ποὺ ὑποκαίει τὸν ζῆλον καὶ προκαλεῖ τὴν ἄμιλλαν. Γνωρίζομεν ἐν τούτοις, ὅτι οἱ νέοι καὶ αἱ νέες, ποὺ ψάλλουν εἰς τὴν χορωδίαν ἢ διδάσκουν εἰς τὸ Κατηχητικόν, σπανίως ἀκούουν ἀπὸ τὸ Συμβούλιον ἕνα καλὸν λόγον!

Ἡ ἐργασία τοῦ γραφείου τῶν μικρῶν Κοινοτήτων εἶναι δυνατὸν νὰ γίνεται ἐθελοντικῶς καὶ πολλαὶ ἀπὸ τὰς ἐπιδιορθώσεις κτιρίων καὶ ἐπίπλων (χρωματισμοὶ κ.τ.λ.) ἀπὸ τεχνίτας–μέλη τῆς Κοινότητος, ὅταν τὸ Διοικ. Συμβούλιον καὶ οἱ ἱερεῖς ἐπιζητοῦν τὴν ἐθελοντικὴν ἐργασίαν καὶ τὴν ἀμοίβουν ἠθικῶς.

Ὁ Ἔλεγχος

Διὰ τὸν ἔλεγχον τῆς οἰκονομικῆς διαχειρίσεως τὰ Καταστατικὰ τῶν Κοινοτήτων μας προβλέπουν διὰ τὴν ἐκλογὴν μιᾶς τριμελοῦς ὡς ἐπὶ τὸ πλεῖστον Ἐξελεγκτικῆς Ἐπιτροπῆς. Ἡ Ἐπιτροπὴ συνεδριάζει μετὰ τὴν λῆξιν τῆς οἰκονομικῆς χρήσεως, ἐλέγχει τὰ βιβλία καὶ συντάσσει τὴν ἔκθεσίν της, τὴν ὁποίαν ὑποβάλλει εἰς τὴν Γενικὴν Συνέλευσιν. Τὸ σύστημα αὐτό, ποὺ ἔχει καὶ πάλιν τὴν προέλευσίν του εἰς τὸν Σύλλογον, κατὰ τὸ πρωτότυπον τοῦ ὁποίου ἱδρύθησαν αἱ πρῶται Κοινότητες, εἶναι ἐλλιπέστατον. Εἰς ἕνα Σύλλογον, ὅπου ἔχει νὰ καταμετρηθῇ ἕνας ὡρισμένος ἀριθμὸς συνδρομῶν, νὰ ἐλεγχθοῦν τὰ μικρὰ ἔξοδα τοῦ ἔτους καὶ νὰ βεβαιωθῇ τὸ ὑπόλοιπον τοῦ ταμείου, ὁ ἔλεγχος εἶναι βεβαίως εὔκολος. Προκειμένου ὅμως διὰ μίαν Κοινότητα μὲ τὰς ποικίλας πηγὰς εἰσοδήματος, τὰ μεγάλα ἔξοδα διαχειρίσεως, τοὺς εἰσπρακτέους καὶ πληρωτέους λογαριασμοὺς εἰς τὸ τέλος τοῦ ἔτους, τὰς ἐπενδύσεις εἰς χρεώγραφα καὶ τοὺς ἕναν ἢ καὶ περισσοτέρους λογαριασμοὺς καταθέσεων εἰς τὴν τράπεζαν, ὁ ἔλεγχος ἀπαιτεῖ ἐπαγγελματικὴν εἰδίκευσιν. Δὲν εἶναι βεβαίως σοβαρὸν νὰ λέγεται ὅτι τὸν ἔλεγχον αὐτὸν εἶναι εἰς θέσιν νὰ διενεργήσουν οἱ ἐκλεγόμενοι ὡς μέλη τῶν Ἐξελεγκτικῶν Ἐπιτροπῶν.

Τὰ μέλη τῶν Ἐπιτροπῶν αὐτῶν συνεδριάζουν μετὰ τὴν λῆξιν τῆς ἐτησίας οἰκονομικῆς χρήσεως. Ξεφυλλίζουν τὰ βιβλία καὶ τὰ εὑρίσκουν ὅλα ἐν τάξει. Ἀντιγράφουν τὴν ἔκθεσιν τῆς Ἐξελεγκτικῆς Ἐπιτροπῆς τῆς προηγουμένης χρήσεως, τὴν ὑπογράφουν, καὶ ἀπέρχονται μὲ τὴν συνείδησιν ἥσυχον, ὅτι ἐξετέλεσαν τὴν ἀποστολήν των.

Ὁ ἔλεγχος τῶν λογιστικῶν βιβλίων τῆς Κοινότητος πρέπει νὰ γίνεται ἀπὸ εἰδικὸν Λογιστὴν–Ἐλεγκτὴν (ὁ ὁποῖος, ἐὰν εἶναι μέλος τῆς Κοινότητος, θὰ προσφέρῃ τὰς ὑπηρεσίας του ἀναμφιβόλως δωρεὰν) καὶ ὁ ὁποῖος θὰ πρέπῃ νὰ ἔχῃ ἐπίσης τὴν εὐθύνην τῆς ὀργανώσεως καὶ ἐπιβλέψεως τοῦ λογιστικοῦ συστήματος. Πολλαὶ ἀπὸ τὰς Κοινότητάς μας δὲν τηροῦν κανονικὰ λογιστικὰ βιβλία, ἀλλὰ ὁ γραμματεὺς ἢ ὁ ταμίας αὐτοσχεδιάζει. Θὰ ἦτο εὐχῆς ἔργον ἐὰν κατωρθοῦτο νὰ ἐγένετο ἀποδεκτὸν ἀπὸ τὰς μικρὰς ἰδίως Κοινότητάς μας ἕνα ἑνιαῖον σύστημα τηρήσεως βιβλίων. (Ὁ γράφων ἔχει τὴν φιλοδοξίαν νὰ συντάξῃ εἰς πρώτην εὐκαιρίαν ἕνα πρακτικὸν «Ἐγχειρίδιον Λογιστικῆς Κοινοτήτων».)

Καὶ μετὰ τὴν ἀνάθεσιν τοῦ λογιστικοῦ ἐλέγχου εἰς εἰδικὸν Λογιστὴν–Ἐλεγκτήν, ἡ Ἐξελεγκτικὴ Ἐπιτροπὴ ἔχει πάντοτε νὰ ἐπιτελέσῃ σπουδαῖον ἔργον. Τὸ ἔργον αὐτὸ τῆς Ἐπιτροπῆς ἠμπορεῖ νὰ εἶναι:

α) Νὰ παρακολουθῇ καὶ ἐλέγχῃ τὴν τήρησιν τοῦ Προϋπολογισμοῦ.

β) Νὰ ἐπιστατῇ τοὐλάχιστον μίαν φορὰν τὸ ἔτος καὶ μάλιστα κατὰ τὴν λῆξιν τῆς χρήσεως εἰς τὴν διενέργειαν Ἀπογραφῆς (Inventory) τῆς κοινοτικῆς περιουσίας.

γ) Νὰ ἐνεργῇ οὐσιαστικὸν ἔλεγχον εἰς ὅ,τι ἀφορᾷ ἀγοραπωλησίας (ἰδίως διὰ μειοδοτικῶν διαγωνισμῶν) ἢ ἀναλήψεως ἄλλης φύσεως οἰκονομικῶν ὑποχρεώσεων καὶ νὰ βεβαιοῦται ὅτι αὗται ἔγιναν σύμφωνα μὲ τὸ Καταστατικὸν καὶ μὲ τοὺς συμφεροτέρους διὰ τὴν Κοινότητα ὅρους.

δ) Νὰ ὑποβάλλῃ κατ' ἔτος ἐκτενῆ ἔκθεσιν εἰς τὴν ἁρμοδίαν Γεν. Συνέλευσιν μὲ παρατηρήσεις καὶ κρίσεις ἐπὶ τῆς οἰκονομικῆς τὴν ὁποίαν ἠκολούθησε τὸ Διοικητικὸν Συμβούλιον κατὰ τὴν διάρκειαν τῆς ὑπὸ ἔλεγχον χρήσεως.

Εἰς τὸ ἑπόμενον φύλλον:
«Τὸ Σύστημα τῶν Ὑποσχέσεων»

Η ΠΑΙΔΙΚΗ ΕΓΚΛΗΜΑΤΙΚΟΤΗΣ - ΙΙ

Ὑπὸ τοῦ Αἰδεσ. ΚΩΝΣΤ. ΜΠΕΜΠΗ
New Bedford, Mass.

Αἰτίαι Παιδικῆς Ἐγκληματικότητος

ΚΑΤΑ τοὺς εἰδικοὺς αἱ σπουδαιότεραι αἰτίαι τῆς παιδικῆς ἐγκληματικότητος εἶναι:

α) Ἔλλειψις πειθαρχίας καὶ αὐστηρότητος στὸ σπίτι. Ὁ γνωστὸς δικαστὴς τῆς Νέας Ὑόρκης κ. Leibowitz λέγει ὅτι ἡ ρίζα τοῦ κακοῦ εὑρίσκεται στὸ σπίτι. Οἱ γονεῖς δὲν ἐφαρμόζουν τὴν πρέπουσα πειθαρχία καὶ αὐστηρότητα στὰ παιδιά των. Ἡ ὑπερβολικὴ ἀγάπη, ἀνεκτικότης καὶ θωπεία (coddling) τῶν γονέων βλάπτει τὰ παιδιά. Ὅπως ἡ ὑπερβολικὴ αὐστηρότης εἶναι βλαβερὰ στὴν ἀνατροφὴ τῶν παιδιῶν, ἔτσι καὶ ἡ ὑπερβολικὴ ἐπιείκεια.

β) Τὰ γνωστὰ Comic Books ἔχουν βλαβερὰν ἐπίδρασιν στὴν διαμόρφωσι τοῦ χαρακτῆρος καὶ τοῦ ψυχικοῦ κόσμου τῶν παιδιῶν. Ἔγκλημα, σαδισμός, σεξουαλισμὸς εἶναι τὸ περιεχόμενον τῶν ρυπαρογραφημάτων αὐτῶν. Ἡ ἀνάγνωσίς των ἀπὸ τὰ παιδιὰ ἐξάπτει τὴν φαντασία, διαστρέφει τὸν χαρακτῆρα καὶ τὰ ὁδηγεῖ στὸ ἔγκλημα καὶ τὴν ἀνηθικότητα.

γ) Τὸ τελεβίζιον καὶ ὁ κινηματογράφος συμμερίζονται τὴν εὐθύνη διὰ τὴν ἐπέκτασιν τοῦ παιδικοῦ ἐγκλήματος, διότι πολλὰ προγράμματά των ἐπηρεάζουν βλαβερῶς τὴν παιδικὴν ἡλικίαν.

δ) Ἄλλος παράγων τῆς παιδικῆς ἐγκληματικότητος εἶναι τὸ ποτό. Ὁ κ. R. Clendenen, διευθυντὴς τῆς εἰδικῆς ὑποεπιτροπῆς τοῦ Κογκρέσσου διὰ τὴν παιδικὴν ἐγκληματικότητα, λέγει ὅτι εἰς μεγάλας πόλεις, ὅπως ἡ Βοστώνη, ἀσυνείδητοι bartenders πωλοῦν ποτὸ σὲ ἀνηλίκους.

ε) Τὸ διαζύγιον καὶ τὰ "broken homes" συντελοῦν κατὰ πολὺ στὸ παραστράτημα τῶν παιδιῶν. Σὲ οἰκογένεια ποὺ δὲν ὑπάρχει ἀγάπη, ὁμόνοια, χριστιανικὴ κατανόησις, αἰσθήματα μίσους, ἐχθρότητος καὶ σκληρότητος θὰ δημιουργοῦνται στὰς ψυχὰς τῶν παιδιῶν. Αὐτὰ ὁδηγοῦν πολλὲς φορὲς στὸ ἔγκλημα.

στ) Ἡ φτώχεια καὶ ἡ κακὴ διαβίωσις στὰ λεγόμενα "slums" συντελοῦν στὴν ἀνάπτυξι τοῦ ἐγκλήματος, λέγει ὁ κ. Clendenen. Αὐτὸ βέβαια δὲν σημαίνει ὅτι παιδιὰ καλῶν καὶ εὐπόρων οἰκογενειῶν εἶναι πάντοτε καλά.

Εἰς τοὺς ἀνωτέρω λόγους, ποὺ εὐνοοῦν τὴν παιδικὴ ἐγκληματικότητα, μπορεῖ κανεὶς νὰ προσθέσῃ καὶ τὴν ἔλλειψιν ἱκανοῦ ἀριθμοῦ εἰδικῶν ἐκπαιδευτικῶν, ψυχολόγων καὶ ἀστυνομικῶν διὰ τὰ παιδιά, ποὺ ἀπὸ πολὺ ἐνωρὶς παρουσιάζουν ἀνωμάλους ἐξελίξεις.

Μέτρα Καταπολεμήσεως τῆς Παιδικῆς Ἐγκληματικότητος

Οἱ εἰδικοὶ περὶ τὸ πρόβλημα προτείνουν πολλὰ μέτρα πρὸς καταπολέμησιν τοῦ κακοῦ. Ὅλοι συμφωνοῦν, ὅτι ἀποτελεσματικὴ καταπολέμησίς του ἀπαιτεῖ τὴν συντονισμένην συνεργασίαν γονέων, διδασκάλων, κληρικῶν, ἐπιστημόνων, ἀρχῶν καὶ γενικῶς κάθε πολίτου.

Ἕνα ἀπὸ τὰ προτεινόμενα μέτρα εἶναι ἡ καθοδήγησις τῶν παιδιῶν καὶ ἡ ἐπιβολὴ πειθαρχίας στὸ σπίτι. Σήμερον, λέγει ἰατρικὸν ἄρθρον γνωστοῦ Ἀμερικανικοῦ περιοδικοῦ, ἀκόμη καὶ οἱ ὀπαδοὶ τοῦ Φρόϋντ δέχονται ὅτι τὰ παιδιὰ θέλουν πειθαρχημένην καθοδήγησιν. Ἡ λέξις «πειθαρχία» δὲν εἶναι πλέον «βρωμερὰ» λέξις δι' αὐτούς.

Εἰς τὸν ἰσχυρισμόν, ὅτι ἡ πειθαρχία κάνει τὰ παιδιὰ νευρικὰ ὁ Δρ. Douglas Kelley, καθηγητὴς τῆς ἐγκληματολογίας στὸ Πανεπιστήμιον τῆς Καλιφορνίας, ἀπαντᾷ: «Εἶναι δυνατὸν νὰ ἔχωμεν περισσοτέρους νευρικοὺς μὲ τὴν πειθαρχίαν, ἀλλὰ ὀλιγωτέρους ψυχοπαθεῖς καὶ ἐγκληματίας».

Ἀπὸ ἔρευναν τοῦ U.S. News & World Report ἐξάγεται, ὅτι ὅλοι οἱ εἰδικοὶ στὰ προβλήματα τῆς παιδικῆς ἡλικίας συνιστοῦν ὅπως οἱ γονεῖς ἔχουν "firm control," δηλαδὴ σταθερὸν ἔλεγχον ἐπὶ τῶν πράξεων τῶν παιδιῶν των καὶ ἐν ἀνάγκῃ νὰ μεταχειρίζωνται καὶ τὸ ξύλο. Παρ' ὅλας τὰς ἐπιφυλάξεις τῶν ψυχιάτρων διὰ τὸ ξυλοκόπημα, στατιστικὰ τοῦ Gallup Institute ἀποδεικνύουν ὅτι 74% τῶν γονέων συμφωνοῦν εἰς τὸ ὅτι «ἡ ἁγία ράβδος» εἶναι πολὺ χρήσιμος καὶ ἀναγκαία.

Ἄλλο μέτρον εἶναι ἡ διαρκὴς παρακολούθησις τῶν παιδιῶν ἀπὸ τοὺς γονεῖς. Οἱ γονεῖς πρέπει νὰ παρακολουθοῦν τὰ τέκνα των ἐκ τοῦ πλησίον, νὰ ἐνδιαφέρωνται διὰ τὰ μαθήματά των, διὰ τὰ παιχνίδια των, διὰ τὰ προβλήματά των, διὰ τοὺς φίλους των. Οἱ γονεῖς δὲν πρέπει νὰ εὑρίσκωνται πλησίον τῶν παιδιῶν των μόνον σωματικῶς, ἀλλὰ καὶ ψυχικῶς. Ἕνας διαπρεπὴς Ἀμερικανὸς δικαστικὸς λέγει, ὅτι οἱ γονεῖς πρέπει νὰ εἶναι πιστοὶ εἰς τὰ τέσσερα W: Where, what, who, when. Δηλαδὴ πρέπει νὰ γνωρίζουν ποῦ πηγαίνουν τὰ παιδιά των, τί κάμνουν, ποῖος τοὺς συνοδεύει καὶ πότε θὰ ἐπιστρέψουν στὸ σπίτι. Ἐπὶ πλέον οἱ γονεῖς πρέπει νὰ γνωρίζουν τί διαβάζουν τὰ παιδιά των, τί προγράμματα βλέπουν στὸ τελεβίζιον καὶ κινηματογράφον, ποῖοι εἶναι οἱ φίλοι των, κ.τ.λ.

Αἱ Ἀμερικανικαὶ Πολιτεῖαι δὲν μένουν βεβαίως ἀδρανεῖς εἰς τὸ πρόβλημα τῆς παιδικῆς ἐγκληματικότητος. Ἑκατομμύρια δολλάρια ἐξοδεύονται διὰ τὴν ἐκπαίδευσιν εἰδικῶν διὰ τὰ προβλήματα τῆς παιδικῆς ἡλικίας, διὰ τὴν ἵδρυσιν

κέντρων ψυχαγωγίας καὶ ἀθλητισμοῦ. Οἱ ἐκδόται τῶν Comic Books ἠναγκάσθησαν νὰ διορίσουν λογοκριτήν, ὁ ὁποῖος νὰ ἐλέγχῃ τὰ ἐκδιδόμενα τεύχη, ὥστε νὰ ἀποσύρωνται ἀπὸ τὴν κυκλοφορίαν ὅσα περιέχουν ἐγκληματικὸν καὶ ἀνήθικον περιεχόμενον. Αὐστηραὶ ποιναὶ ἐπιβάλλονται εἰς τοὺς νεαροὺς ἐγκληματίας πρὸς παραδειγματισμόν. Τὸ ἴδιο γίνεται καὶ δι' ἐκείνους, ποὺ προμηθεύουν πιοτά, ναρκωτικὰ καὶ αἰσχρὰν φιλολογίαν διὰ παιδιά. Ὁ Γερουσιαστὴς E. Kefauver, πρόεδρος τῆς ὑποεπιτροπῆς τοῦ Κογκρέσσου διὰ τὴν παιδικὴν ἐγκληματικότητα, θὰ ἀρχίσῃ νέας ἀνακρίσεις τὸ φθινόπωρον, ἔχει δὲ καταθέσει νομοσχέδιον, τὸ ὁποῖον ἐὰν ψηφισθῇ θὰ θέσῃ τὰς βάσεις τῆς συστηματικῆς καταπολεμήσεως τῆς παιδικῆς ἐγκληματικότητος ὑπὸ τῆς Ὁμοσπονδιακῆς Κυβερνήσεως. Ἐπ' εὐκαιρίᾳ θεωροῦμεν ὀρθὸν νὰ ἀναφέρωμεν μὲ ὑπερηφάνειαν, ὅτι Associate Counsel τοῦ U.S. Senate Subcommittee to Investigate Juvenile Delinquency διωρίσθη ὁ ὁμογενὴς δικηγόρος καὶ πρώην βοηθὸς Εἰσαγγελεὺς τοῦ Νέου Μεξικοῦ κ. Peter Chumbris.

Ἡ Συμβολὴ τῶν Ἱερέων

Ποία ὅμως ἡ συμβολὴ τῶν ἱερέων εἰς τὴν καταπολέμησιν τῆς παιδικῆς ἐγκληματικότητος; Πολὺ μεγάλη. Ὁ ἱερεὺς πρέπει νὰ εὑρίσκεται εἰς ἐπαφὴν μὲ τοὺς γονεῖς, τοὺς ὁποίους νὰ βοηθῇ στὸ ἔργο τους διὰ διαφωτίσεως ἀπὸ τοῦ ἄμβωνος, κατὰ τὰς συνεδριάσεις τοῦ συλλόγου διδασκάλων καὶ γονέων καὶ κατὰ τὰς ἐπισκέψεις του εἰς τὰ σπίτια. Πρέπει ἀκόμη νὰ ἔχῃ προσωπικὴ ἐπαφὴ μὲ τὰ παιδιὰ τῆς ἐπικινδύνου ἡλικίας 12-18 ἐτῶν. Τὸ Ἑλληνικὸν καὶ Κατηχητικὸν Σχολεῖον, ἡ ὀργάνωσις τῶν Ὀλυμπίων καὶ Ὀλυμπιάδων, εἶναι μέρη εἰς τὰ ὁποῖα ὁ ἱερεὺς δύναται ἐκ τοῦ πλησίον νὰ παρακολουθῇ τὰ παιδιά, νὰ τὰ συμβουλεύῃ, νὰ τὰ νουθετῇ. Εἰς μεγάλας κοινότητας εἶναι δυ-

(Συνέχεια εἰς τὴν 253ην σελίδα)

The Religious Calendar

23rd. The Commemoration of the Holy Apostle James the Adelphotheos, First Bishop of Jerusalem.

According to some authorities, James was the son of Joseph the Protector, begotten of his wife before he became betrothed to the Ever-Virgin Mary. Hence, James was also known as Mary's son and brother of the Lord, as the Lord too was acknowledged as the son of Joseph. (Matthew, chapter 13, verse 55). However, according to others, James was the nephew of Joseph and son of Joseph's brother, Cleopa or Clopa, also called Alphaeus, and his wife Mary, who was the sister, rather the first cousin of the Mother of God. But even from this geneology James was again said to be the brother of the Lord by relationship, according to the singularity of the Holy Bible. To resume, this James was called by the Evangelists, the Less (Mark, chapter 15, verse 40), to distinguish him from James, the son of Zebedee, who was called Great. He was ordained first bishop of Jerusalem in the year 33 A.D., having been elevated to this throne, as some say, by the Lord Himself. But according to Eusebius, James achieved this through the Apostles. He was surnamed Oblias, that is, just, for his utter piousness and justice. One Easter Sunday, on the inducement of all, James went up to the pinnacle which projected from the roof of the temple, and gave witness about Jesus to those there desiring such information preaching in a mighty voice. He said that Jesus is seated on the right side of the Supreme Power and will return upon the clouds of the sky. Upon hearing this testimony, many of those who were present shouted out, "Hosannah to the Son of David!" But the Scribes and Pharisees cried out, "Oh, even the just one has been lead into error!" Then, by order of the high priest Annanus, the apostle was taken down from the pinnacle. Thereupon he was stoned and a teaser crushed his head with a cudgel, while James prayed for the blood-guilty ones. Thus he breathed his last breath in the year 62 A.D. (Eusebius, Ecclesiastical Book 23). The first of the general epistles to the Jews of the Diaspora is attributed to James Adelphotheos.

26th. The Commemoration of the Great Martyr St. Demetrius, the Balsam Exuder.

St. Demetrius, the dutiful son of pious parents, was born in Salonika. He was a teacher of Christ's beliefs, on which account, in the year 290 A.D., when Maximianus came to Salonika, St. Demetrius was captured by him and kept in prison, enchained. At that time games were being held in the city at which Maximianus was a spectator. A barbarian named Lyaeus, who was Maximianus' friend, and a renowned wrestler, proud of his enormous physique and strength, was boasting in the stadium and challenging the citizens and all the wrestlers to contend with and overthrow him. Seeing all that was going on, a young man called Nestor, an acquaintance of St. Demetrius, came to him in jail and begged him for his blessings to enable him to undertake single combat. When he received them by the sealing of the Holy Cross, Nestor spoke freely in the stadium, saying, "O God of Demetrius, assist me!" Then he wrestled with Lyaeus, and thrusting a mortal wound in Lyaeus' heart, he left the formerly arrogant one lifeless upon the ground. Maximianus became greatly saddened, and upon learning the reason for Nestor's success, he immediately ordered that Nestor be destroyed with the same sword.

Translated by
Presvytera Theano T. Rexinis

ΕΤΟΣ ΚΑ΄ Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ ΑΡΙΘ. 427

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

Διὰ μακρᾶς ἐγκυκλίου ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. Μιχαὴλ ἐπληροφόρησε τὴν ὁμογένειαν περὶ τῶν τρομακτικῶν καταστροφῶν, τὰς ὁποίας ὁ Τουρκικὸς ὄχλος ἐπροξένησεν εἰς τοὺς Ναούς, τὰ Σχολεῖα καὶ τὰς περιουσίας τῆς ἐν Κωνσταντινουπόλει Ἑλληνικῆς ὁμογενείας. Ἡ ἐγκύκλιος δίδει μίαν λεπτομερῆ εἰκόνα τῶν Τουρκικῶν βανδαλισμῶν, τοὺς ὁποίους ἀποδίδει εἰς ἐσχεδιασμένον ἀνθελληνικὸν κίνημα, διὰ τὸ ὁποῖον εὐθύνεται ἡ Τουρκικὴ Κυβέρνησις. Ἡ ἐγκύκλιος καταλήγει ὡς ἑξῆς:

«Μὲ βαθυτάτην εὐλάβειαν καὶ ἀπεριόριστον ἀγάπην καὶ στοργὴν καθ' ὅλας τὰς ἡμέρας ταύτας ἔχομεν ἐστραμμένας τὰς σκέψεις καὶ τοὺς παλμοὺς τῶν καρδιῶν μας πρὸς τὴν Ὑπάτην Ἐκκλησιαστικὴν Ἀρχήν μας, τὸ Οἰκουμενικὸν Πατριαρχεῖον μας, συγκεκριμένως πρὸς τὴν Α.Θ.Π. τὸν Οἰκουμενικὸν Πατριάρχην μας Κύριον Ἀθηναγόραν καὶ τοὺς περὶ Αὐτὸν Σεβασμιωτάτους Ἁγίους Ἀρχιερεῖς, ὡς καὶ πρὸς τὰς χιλιάδας τῶν Ἑλληνορθοδόξων ἀδελφῶν μας τῆς Κωνσταντινουπόλεως καὶ τῆς Σμύρνης, οἵτινες ἐν διαστήματι τριῶν μόνον ὡρῶν ἔχασαν τὰς Ἐκκλησίας των, τὰ Σχολεῖα των, τὰ ὁποῖα ἅπαντα κατεστράφησαν ἐν Κωνσταντινουπόλει, πλὴν τοῦ Ζωγραφείου Γυμνασίου, καὶ εἶδον μιαινομένους τοὺς ἱεροὺς τόπους, εἰς τοὺς ὁποίους ἀπέθετον τὰ λείψανα τῶν φιλτάτων αὐτῶν προσώπων.

«Ἔχοντες δὲ ἐστραμμένας τὰς σκέψεις μας πρὸς τὴν δοκιμασθεῖσαν καὶ πάλιν Ὑπάτην Ἐκκλησιαστικὴν ἡμῶν Ἀρχὴν καὶ τοὺς βεβυθισμένους εἰς πένθος ἄφατον δυστυχεῖς ὁμογενεῖς μας τῆς Κωνσταντινουπόλεως, παρακαλοῦμεν ἐκ βαθέων τὸν Πολυέλεον καὶ Πολυεύσπλαγχνον Θεόν, ὅπως ἐπιδαψιλεύῃ εἰς ἅπαντας δύναμιν ψυχικὴν πρὸς ἀντιμετώπισιν καὶ τῆς νέας αὐτῆς δοκιμασίας, καὶ ἐπαναλαμβάνομεν λίαν ἐπικαίρως τὰ προφητικὰ λόγια, μὲ τὰ ὁποῖα ἠρχίσαμεν, «Τίς δώσει τῇ κεφαλῇ μου ὕδωρ καὶ τοῖς ὀφθαλμοῖς μου πηγὴν δακρύων καὶ κλαύσω τὸν λαόν μου τοῦτον τὸν ἠγαπημένον ἡμέρας καὶ νυκτός».

«Ἀποστείλατε ἅπαντες ἐντόνους διαμαρτυρίας διὰ τὴν συμφορὰν τῆς Ἐκκλησίας μας ἐν Κωνσταντινουπόλει καὶ Σμύρνῃ πρὸς τὸ State Department καὶ τοὺς ἀντιπροσώπους τῶν πολιτειῶν σας εἰς τὸ Κογκρέσον».

—Συμφώνως πρὸς τὰς ὁδηγίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς περιήχθη τὴν Κυριακήν, 4 Σεπτεμβρίου, ἔκτακτος δίσκος εἰς τοὺς Ἱεροὺς Ναούς μας. Τὸ συλλεγὲν ποσὸν διεβίβασεν ἑκάστη Κοινότης πρὸς τὸ τοπικὸν τμῆμα τοῦ Ἐρυθροῦ Σταυροῦ διὰ τὴν ἐνίσχυσιν τῶν θυμάτων τῶν τυφώνων, ποὺ ἔπληξαν τὰς Ἀνατολικὰς Πολιτείας.

—Οἱ Ἱερατικοὶ Προϊστάμενοι τῶν Κοινοτήτων μας ἔλαβον ὁδηγίας ὑπὸ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ὅπως προτρέψουν ἀπὸ τοῦ ἄμβωνος τοὺς χριστιανούς μας νὰ φροντίσουν καὶ ἀποστέλλουν τὰ τέκνα των εἰς τὸ Κατηχητικὸν καὶ Ἑλληνικὸν Κοινοτικὸν Σχολεῖον. Τὰ Σχολεῖα μας — τονίζεται εἰς τὴν σχετικὴν ἐγκύκλιον — ἀποτελοῦν προπύργιον ἐναντίον τοῦ κακοῦ τῆς Παιδικῆς Ἐγκληματικότητος, διότι ἐκεῖ τὰ παιδιά μας «ἀποκτοῦν τὰ ἐσωτερικὰ θεμέλια τῆς πίστεως, τῆς ἀγάπης καὶ τῆς ἐλπίδος πρὸς τὸν Θεόν, ἐπὶ τῶν ὁποίων μόνον εἶναι δυνατὸν νὰ ἐγερθῇ τὸ οἰκοδόμημα τῆς ἀληθινῆς ἐσωτερικῆς εἰρήνης, εὐτυχίας καὶ χαρᾶς».

Ἐκ τοῦ ἀποχαιρετιστηρίου γεύματος πρὸς τιμὴν τοῦ Θεοφιλ. Ἐπισκόπου Ὀλύμπου κ. Δημητρίου. Ἐξ ἀριστερῶν πρὸς τὰ δεξιά: Ὁ ἐντιμότ. ὑποπρόξενος κ. Βελισσαρόπουλος, ἡ Κα Καίτη Βλαβιανοῦ, ὁ Θεοφιλ. Ἐπίσκοπος Ὀλύμπου, ὁ ἐξοχ. Χ. Ξανθόπουλος-Παλαμᾶς, μόνιμος ἀντιπρόσωπος τῆς Ἑλλάδος εἰς τὰ Ἡνωμένα Ἔθνη, ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. Μιχαὴλ καὶ ὁ Θεοφιλέστατος Ἐπίσκοπος Ναζιανζοῦ κ. Ἰεζεκιήλ.

Ἀποχαιρετιστήριον Γεῦμα

Ἡ Ἱερὰ Ἀρχιεπισκοπή, ὁ κλῆρος καὶ ἡ ὁμογένεια τῆς Νέας Τόρκης ἀπεχαιρέτησαν δι' ἐπιβλητικοῦ γεύματος, δοθέντος εἰς τὸ St. Moritz Hotel τὴν 8ην Σεπτεμβρίου, τὸν Θεοφιλ. Ἐπίσκοπον Ὀλύμπου κ. Δημήτριον. Ὁ Θεοφιλ. Ἐπίσκοπος Ὀλύμπου ἀνέλαβε καθήκοντα βοηθοῦ Ἐπισκόπου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς εἰς τὴν Τετάρτην Ἐπισκοπικὴν Περιφέρειαν. Καθήκοντα συμποσιάρχου ἐτέλεσεν ἐπιτυχῶς ὁ Θεοφιλ. Ἐπίσκοπος Κωνσταντίας κ. Γερμανός, ὅστις καὶ διεδέχθη τὸν Θεοφιλ. Ὀλύμπου εἰς τὴν θέσιν τῆς πρωτοσυγκελλίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Κατὰ τὸ δεῖπνον ὡμίλησαν οἱ κάτωθι: Ὁ Σεβ. Ἀρχιεπίσκοπος κ. Μιχαήλ, ὁ μόνιμος ἀντιπρόσωπος τῆς Ἑλλάδος εἰς τὰ Ἡνωμένα Ἔθνη κ. Χ. Ξανθόπουλος–Παλαμᾶς, ὁ ληξίαρχος τῆς Ἱερᾶς Ἀρχιεπισκοπῆς κ. Β. Ζούστης καὶ ὁ κ. Περικλῆς Λαντζούνης, πρόεδρος τῆς ὁμοσπονδίας Τοπικῶν Σωματείων Νέας Τόρκης. Εἰς τὸ τέλος, δακρύων, ὡμίλησεν ὁ τιμηθείς.

Γραφεῖον Παιδείας

Ἀποχωροῦντος τοῦ κ. Νικολάου Βαβούδη ἐκ τῆς θέσεως τοῦ Διευθυντοῦ Παιδείας διὰ λόγους ὑγείας, διωρίσθη ὑπὸ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς ὡς Ἐκτελεστικὸς Γραμματεὺς τοῦ Ἀνωτάτου Ἐκπαιδευτικοῦ Συμβουλίου ὁ Αἰδεσ. κ. Χρῆστος Πάππας. Ὁ Αἰδεσ. Χρῆστος Πάππας προέρχεται ἀπὸ τὰς τάξεις τῶν Ἑλλήνων διδασκάλων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Γνωρίζει καλῶς τὰ ἐκπαιδευτικά μας προβλήματα καὶ ἔχει εἰς τὸ ἐνεργητικόν του ἕνα πλούσιον ἐκπαιδευτικὸν ἔργον. Ἵδρυσε σχολεῖα καὶ ἐδημοσιογράφησεν ἐν ἐκτάσει ἐπὶ ἐκπαιδευτικῶν θεμάτων καὶ ὡς ἀρθρογράφος τοῦ «Ὀρθοδόξου Παρατηρητοῦ» καὶ ὡς διευθυντὴς συντάξεως τοῦ περιοδικοῦ «Ἕλλην Διδάσκαλος». Ἡ πλουσία πεῖρα καὶ ἡ εὐρυτάτη μόρφωσις τοῦ Αἰδεσ. Χ. Πάππα θὰ τὸν καταστήσουν ἀσφαλῶς ἄξιον συνεχιστὴν τοῦ ἔργου τοῦ προκατόχου του κ. Νικολάου Βαβούδη, περὶ τοῦ ὁποίου θὰ ἀσχοληθῶμεν εἰς ἰδιαίτερον σημείωμα ἐν καιρῷ.

Ἐκ τῆς ὑπογραφῆς τοῦ νόμου ἀναγνωρίσεως τῆς Ἐκκλησίας μας ὡς Major Faith ὑπὸ τῆς Πολιτείας Πεννσυλβανίας. Ἐξ ἀριστερῶν πρὸς τὰ δεξιά: Ὁ Πολιτειακὸς Γερουσιαστὴς κ. J. M. Barr, ὁ ὁποῖος εἰσηγήθη τὸ νομοσχέδιον πρὸς ψήφισιν, ὁ Κυβερνήτης Πεννσυλβανίας κ. G. M. Leader, ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. Μιχαὴλ καὶ ὁ Πανοσιολ. Ἀρχιμ. κ. P. Haydnkovich, ἐφημέριος τῆς Σερβικῆς Ἐκκλησίας τοῦ Ἁγίου Νικολάου εἰς Steeltown, Pa.

Ληξιαρχικὸν Γραφεῖον

Κατὰ τοὺς μῆνας Ἰούνιον, Ἰούλιον καὶ Αὔγουστον τοῦ τρέχοντος ἔτους ἐξεδόθησαν ὑπὸ τῆς Ἱ. Ἀρχιεπισκοπῆς Ἀμερικῆς 1088 Ἄδειαι Γάμων.

—Κατὰ τὸ ἴδιον χρονικὸν διάστημα ἐξεδόθησαν 73 Διαζύγια. Ἐννοεῖται ὅτι τὰ διαζύγια προέρχονται ἀπὸ γάμους διαφόρων ἐτῶν καὶ ὄχι μόνον τοῦ τρέχοντος ἔτους.

—Παρακαλοῦνται οἱ Ἱερατικοὶ Προϊστάμενοι, ὅπως στέλλωσι τακτικῶς εἰς τὸ τέλος ἑκάστης τριμηνίας τὰς Ἱεροπραξίας Γάμων, Βαπτίσεων καὶ Θανάτων, διότι ἐπὶ τῇ βάσει αὐτῶν καταρτίζεται ὁ σχετικὸς στατιστικὸς πίναξ.

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

—Κατὰ τὸ ἀρξάμενον ἀκαδημαϊκὸν ἔτος ἐγένοντο δεκτοὶ εἰς τὴν Θεολογικήν μας Σχολὴν 27 νέοι φοιτηταί.

—Ὁ κ. Ἰωάννης Παπαϊωάννου διωρίσθη ὡς καθηγητὴς τῆς ψυχολογίας εἰς τὴν Θεολογικήν μας Σχολήν. Ὁ κ. Παπαϊωάννου εἶναι ἀπόφοιτος τῆς Θεολογικῆς Σχολῆς. Μετὰ τὴν ἀποφοίτησίν του ἐκ ταύτης παρηκολούθησε μαθήματα ψυχολογίας εἰς τὸ Κολομβιανὸν Πανεπιστήμιον.

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

Κατὰ τὸ ἀρξάμενον σχολικὸν ἔτος ὁ ἀριθμὸς τῶν μαθητριῶν καὶ φοιτητριῶν, αἱ ὁποῖαι ἐγένοντο δεκταὶ εἰς τὴν Ἀκαδημίαν, ἀνῆλθε συνολικῶς εἰς 125. Αὗται κατανέμονται κατὰ τμήματα ὡς ἀκολούθως: Νηπιαγωγεῖον 5, Δημοτικὸν Σχολεῖον 68, Γυμνασιακὸν τμῆμα 22 καὶ Κολλεγιακὸν τμῆμα 30.

ΔΩΡΕΑΙ

—Ἡ εὐσεβεστάτη Κα Στέλλα Κοντάκη, ἐκ Βοστώνης, ἐδώρησεν εἰς τὴν Θεολογικήν μας Σχολὴν τὸ ποσὸν τῶν δέκα χιλιάδων δολλαρίων. Τὰ χρήματα αὐτὰ ἀπέστειλε πρὸς τὸν

Σεβ. Ἀρχιεπίσκοπον κ. Μιχαήλ. Ὁ Σεβασμ. Ἀρχιεπίσκοπος ηὐχαρίστησε τὴν Καν Κοντάκη θερμότατα καὶ τὴν διεβεβαίωσε, ὅτι εἰς τὴν πρώτην αὐτῆς συνεδρίασιν ἡ Ἐφορεία τῆς Θεολογικῆς Σχολῆς θὰ ἀσχοληθῇ μὲ τὴν εὐγενῆ της χειρονομίαν, διὰ νὰ τὴν τιμήσῃ ὅπως καὶ ὅσο πρέπει.

—Ἐλήφθη ἐξ Ἀτλάντας τῆς Γεωργίας καὶ ἐπ' ὀνόματι τοῦ Σεβασμ. Ἀρχιεπισκόπου τὸ ποσὸν τῶν 500 δολλαρίων. Τὸ ποσὸν τοῦτο κατετέθη εἰς τὸ ταμεῖον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Ἐκφράζεται ἡ βαθεῖα εὐγνωμοσύνη τοῦ Ἀρχιεπισκόπου πρὸς τὸν ἀνώνυμον δωρητήν.

ΚΟΙΝΟΤΙΚΑ

Harrisburg, Pa. — Τὴν 6ην Σεπτεμβρίου εἰς τὸ Κυβερνεῖον τῆς πόλεως ὑπεγράφη ὁ νόμος ἀναγνωρίσεως τῆς Ἐκκλησίας μας εἰς τὴν Πολιτείαν Πεννσυλβανίας ὡς Major Faith. Ὁ Σεβ. Ἀρχιεπίσκοπος κ. Μιχαὴλ καὶ ἀντιπρόσωποι τῶν ἄλλων Ὀρθοδόξων Ἐκκλησιῶν παρέστησαν κατὰ τὴν τελετὴν τῆς ὑπογραφῆς. Τῆς τελετῆς ταύτης προηγήθη γεῦμα, εἰς τὸ ὁποῖον παρεκάθησαν ὁ Σεβ. Ἀρχιεπίσκοπος καὶ ὁ Κυβερνήτης Πεννσυλβανίας κ. G. M. Leader. Κατὰ τὴν διάρκειαν τοῦ γεύματος, ὁ Αἰδεσ. κ. Γ. Οἰκονόμου, ἱερατικὸς προϊστάμενος τῆς κοινότητος, συνέστησεν εἰς τὸν Κυβερνήτην τὸν Σεβασμιώτατον. Μετὰ τὴν ὑπογραφὴν τοῦ νόμου ἀναγνωρίσεως ὁ Σεβασμιώτατος ὡμίλησεν εἰς τὸ τελεβίζιον περὶ τῆς σημασίας τοῦ νομοθετήματος τούτου διὰ τὴν Ὀρθόδοξον Ἐκκλησίαν τῆς Ἀμερικῆς.

Minneapolis, Minn. — Ἑβδομήκοντα παιδιὰ ἡλικίας 8-15 ἐτῶν ἐφιλοξενήθησαν ἐπὶ δύο ἑβδομάδας εἰς τὸν θερινὸν κάμπον τῆς Κοινότητός μας. Ὁ κάμπος ἐλειτούργησε διὰ τὸ τέταρτον κατὰ σειρὰν ἔτος. Ὁ ἱερεὺς τῆς Κοινότητος μένει μαζὺ μὲ τὰ παιδιά. Τὸ πρόγραμμα τοῦ κάμπου ἔχει ὡς ἑξῆς: Πρωϊνὴ προσευχὴ καὶ κήρυγμα μικρό. Μικρὸ ἀπόδειπνο καὶ κηρυγματάκι τὸ βράδυ. Μία ὥρα θρησκευτικὸ μάθημα. Nature Hikes, Swimming, Boating, Handicrafts, Outdoor Games and Camp Fire. Τὰ παιδιὰ ἐξομολογοῦνται καὶ κοινωνοῦν, πρὶν φύγουν γιὰ τὰ σπίτια των. Ὁ θερινὸς αὐτὸς κάμπος συμπληρώνει κατὰ τὸν καλύτερον τρόπον τὰ μαθήματα τοῦ Κατηχητικοῦ Σχολείου.

Asbury Park, N. J. — Τὴν 25ην Σεπτεμβρίου ἐτελέσθη μεγαλοπρεπῶς ἡ ἐτησία Πανήγυρις τῆς Ὑψώσεως τοῦ Τιμίου καὶ Ζωοποιοῦ Σταυροῦ. Τῆς ἑορτῆς μετέσχον πολλοὶ Ἀρχιερεῖς, πολυμελεῖς χορῳδίαι, ἀντιπροσωπεία τῶν φοιτητῶν τῆς Θεολογικῆς Σχολῆς καὶ αἱ φοιτήτριαι τῆς Ἀκαδημίας τοῦ Ἁγίου Βασιλείου.

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΝΕΑ ΕΛΛΑΔΟΣ

(Τοῦ ἀνταποκριτοῦ μας)

—Ἀπεφασίσθη ἡ αὔξησις τῶν συντάξεων τῶν ἐφημερίων κατὰ 10%.

— Ἐχειροτονήθη Μητροπολίτης Μεγαλοπόλεως ὁ τέως Πρωτοσύγκελλος τῆς Ἱ. Μητροπόλεως Πατρῶν κ. Εὐστάθιος Εὐσταθόπουλος.

—Ἐξεδόθη καὶ ὁ τέταρτος τόμος τῆς σειρᾶς τῶν Ἑλλήνων Πατέρων τῆς Ἐκκλησίας, ποὺ κυκλοφορεῖ ἡ Ἀποστολικὴ Διακονία (Ἰασίου 1, Ἀθῆναι).

—Ἡ Ἱ. Σύνοδος ἐζήτησεν ἀπὸ τὸ Οἰκουμενικὸν Πατριαρχεῖον πλήρη κατάλογον τῶν ἀπὸ τῆς εἰς Ἅγιον ἀνακηρύξεως τοῦ Ἀρχιεπισκόπου Θεσσαλονίκης Γρηγορίου Παλαμᾶ μέχρι τῆς σήμερον ἀναγνωρισθέντων ὑπὸ τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας νεοφανῶν Ἁγίων.

—Ἀπηγορεύθη ὑπὸ τῆς Ἱερᾶς Συνόδου ἡ χειροτονία ἁγιορειτῶν μοναχῶν, ἐὰν οὗτοι δὲν ἔχουν τὴν ὑπὸ τῶν κανόνων καθωρισμένην ἡλικίαν.

—Ἡ Ἀποστολικὴ Διακονία τῆς Ἐκκλησίας τῆς Ἑλλάδος, ἐνισχυθεῖσα οἰκονομικῶς ὑπὸ τοῦ Παγκοσμίου Συμβουλίου τῶν Ἐκκλησιῶν, ἐπανήρχισε τὰς ἐργασίας διὰ τὴν ἀποπεράτωσιν τοῦ ἐν τῇ Ἁγίᾳ Βαρβάρᾳ Δαφνίου ἀνεγειρομένου «Οἴκου Φοιτητρίας».

—Ὁ παρὰ τῇ Ἱερᾷ Συνόδῳ τῆς Ἐκκλησίας τῆς Ἑλλάδος Βασιλικὸς Ἐπίτροπος, καθηγητὴς τῆς Θεολογικῆς Σχολῆς κ. Ἰωάν. Καρμίρης, ἔλαβεν ἐπιστολὴν ἐκ μέρους τοῦ Παλαιοκαθολικοῦ Ἐπισκόπου Κλήμεντος Sgroi, δι' ἧς τὸν πληροφορεῖ, ὅτι ἐπέστρεψεν εἰς τὴν Ὀρθόδοξον Ἐκκλησίαν μετὰ παντὸς τοῦ ποιμνίου του. Διὰ τῆς αὐτῆς ἐπιστολῆς παρακαλεῖται ὁ κ. Καρμίρης ὅπως φέρῃ τὸν Σεβασμιώτατον εἰς ἐπαφὴν μὲ Ὀρθοδόξους Ἱεράρχας καὶ Θεολόγους, τὸν Οἰκουμενικὸν Θρόνον καὶ ἐν γένει τὴν Ὀρθόδοξον Ἐκκλησίαν.

Κατὰ τὸ ἀρξάμενον νέον ἀκαδημαϊκὸν ἔτος καθήκοντα Πρυτάνεως τοῦ Πανεπιστημίου Ἀθηνῶν ἀνέλαβεν, ἐκλεγεὶς ὑπὸ τῆς Γενικῆς Συνελεύσεως τῶν Καθηγητῶν, ὁ κ. Π. Μπρατσιώτης. Ὁ ἐκλεγεὶς εἶναι καθηγητὴς τῆς Ἑρμηνείας καὶ Εἰσαγωγῆς τῆς Π. Διαθήκης εἰς τὴν Θεολογικὴν Σχολήν. Ἡ ἐπίσημος τελετὴ τῆς ἐγκαθιδρύσεως τοῦ νέου Πρυτάνεως, ὡς καὶ τῆς νέας Πανεπιστημιακῆς Συγκλήτου, θὰ γίνῃ περὶ τὰς ἀρχὰς τοῦ προσεχοῦς Νοεμβρίου.

—Ληξάσης τῆς κοσμητείας τοῦ μέχρι τοῦδε Κοσμήτορος τῆς Θεολογικῆς Σχολῆς, καθηγητοῦ κ. Λεων. Φιλιππίδου, καθήκοντα Κοσμήτορος ἀνέλαβεν, ἐκλεγεὶς ὑπὸ τοῦ συλλόγου τῶν καθηγητῶν τῆς Σχολῆς, ὁ κ. Βασ. Ἰωαννίδης, τακτικὸς καθηγητὴς τῆς Ἑρμηνείας τῆς Κ. Διαθήκης καὶ τῆς Ἱστορίας τῆς ἐποχῆς τῶν χρόνων τοῦ Χριστοῦ καὶ τῶν Ἀποστόλων.

—Ὁ Σεβ. Μητροπολίτης Μεσσηνίας κ. Χρυσόστομος, κατὰ τὴν μετάβασίν του δι' ὑποζυγίου εἰς τὴν Ἱ. Μονὴν Βουλκάνου, ἔπεσε καὶ ἐτραυματίσθη. Τὸν Σεβασμιώτατον ἐπεσκέφθησαν εἰς τὰς Καλάμας καὶ ἐξέφρασαν τὴν συμπάθειάν των πολλοὶ ἱεράρχαι καὶ κληρικοί.

—Τὴν 3ην Σεπτεμβρίου συνεκλήθη εἰς Ξυλόκαστρον συνέδριον κατηχητῶν καὶ ἐφημερίων τῆς Ἱ. Μητροπόλεως Κορινθίας. Εἰς τὸ συνέδριον συνεζητήθησαν διάφορα θέματα ἀφο-

ρῶντα τὸν τρόπον δράσεως καὶ λειτουργίας τῶν Κατηχητ. Σχολείων.

—Ἐτέθη εἰς κυκλοφορίαν νέα ἔκδοσις τῆς Καινῆς Διαθήκης εἰς τὴν Ἑλληνικὴν κατὰ ἐγκεκριμένον κείμενον ὑπὸ τοῦ Οἰκουμενικοῦ Πατριαρχείου. Ἡ νέα αὐτὴ ἔκδοσις εἶναι μικροῦ σχήματος. Ἡ ὅλη ἐργασία συνετελέσθη εἰς τὰς τυπογραφικὰς ἐγκαταστάσεις τῆς Ἀποστολικῆς Διακονίας, ἥτις καὶ ἐκδίδει τὴν Καινὴν Διαθήκην.

—Κατὰ δημοσιογραφικὰς πληροφορίας κατετέθη εἰς τὸ Ὑπουργεῖον Ἐμπορίου αἴτησις διὰ τὴν ἐξαγωγὴν εἰς Ροδεσίαν εἰκόνων Ἁγίων, ὡς καὶ διὰ τὴν ἀποστολὴν εἰς Ἀμερικὴν Ρωσσικῶν Ἱερῶν Εὐαγγελίων καὶ διαφόρων ἄλλων θρησκευτικῶν βιβλίων διὰ τὴν ἐξυπηρέτησιν τῶν ἀναγκῶν τῶν Ὀρθοδόξων Ρώσσων τῆς διασπορᾶς. Τὰ ἐν λόγῳ ἱερὰ κείμενα καὶ βιβλία τυποῦνται ρωσσιστὶ ἐν Ἑλλάδι.

ΠΑΙΔΙΚΗ ΕΓΚΛΗΜΑΤΙΚΟΤΗΣ

(Συνέχεια ἐκ τῆς 249ης σελίδος)

νατὸν νὰ ἔχῃ βοηθοὺς καὶ συνεργάτας κατάλληλα μέλη τῆς Γκόγια, ποὺ νὰ τὸν βοηθοῦν εἰς τὸ ἔργον αὐτό.

Ἡ θρησκευτικὴ βιβλιοθήκη, τὰ θρησκευτικὰ μαθήματα, ἡ ἵδρυσις ἀθλητικῶν ὁμάδων, καὶ τὰ διάφορα hobbies εἶναι ἐπίσης χρήσιμα διὰ τὴν ἀποτελεσματικὴν καταπολέμησιν τοῦ κακοῦ.

Ἡ ἵδρυσις Κοινοτικῶν Κέντρων εἶναι ὄχι μόνον χρήσιμος ἀλλὰ καὶ ἀναγκαία. Ὁ ἱερεὺς εἶναι καλὸν νὰ συνεργάζεται μὲ τοὺς συναδέλφους του τῶν ἄλλων ἐκκλησιῶν καὶ νὰ συμμετάσχῃ σὲ κάθε πρόγραμμα κοινῆς συνεργασίας διὰ τὴν καταπολέμησιν τῆς παιδικῆς ἐγκληματικότητος. Μιὰ τέτοια συνεργασία στὴν πόλι μας εἶχε ἐξαιρετικὰ ἀποτελέσματα.

Τὸ θέμα τῆς παιδικῆς ἐγκληματικότητος εἶναι μεγάλο. Ἔθιξα μόνο μερικὲς πλευρές του. Γονεῖς, ἱερεῖς καὶ διδάσκαλοι πρέπει νὰ προσέξωμε πρὶν εἶναι πολὺ ἀργά.

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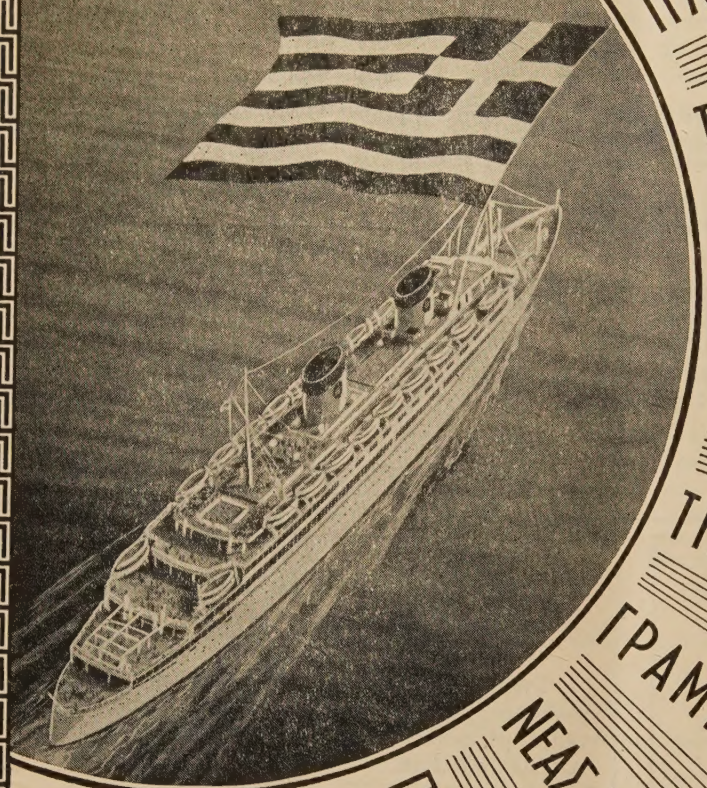

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